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FEBRUARY 1916

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The Unitarian Advance

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PAN-AMERICANISM, as promulgated by the President in his recent address to Congress, has a wholesome sound. The ideal was reinforced by the deliberations of the Pan-American Conference of Scientists in Washington, whose recent meetings have given occasion for several notable addresses by notable men from various republics, looking to the same end. The "Monroe Doctrine" has played a prominent and sometimes bothersome part in the diplomacy of our nation, and it is bound to play a part still more complicated in days to come. Indeed, a very large measure of the urgency for "preparedness" is occasioned by worries involved in the "Monroe Doctrine." Within our own borders we can look out for our own defenses and still more for our own freedom from international quarrels, with comfortable assurance, without pressing need perhaps of largely augmented armaments. But if we as a nation are to stand by the "Monroe Doctrine," which means that we shall make our own any quarrel which any South American republic may have with a European power, then our military problem is not simply to guard our coastlines and keep our heads as to diplomatic dickerings with foreigners, but to be strong to make good in our insistence that no American soil shall ever be encroached upon by a European power.

* * *

AS A MATTER of fact, the "Monroe Doctrine" has been a sinister obligation resting on our shoulders; and there is no ethical reason whatsoever why European nations should respect it; while their political and military reasons for breaking this doctrine down are likely to increase rather than decrease through the results of the war now waging. The chances are ten to one that, if America engages in war within the next half-century, it will be through no quarrel of her own, but through a sturdy attempt to make good with the "Monroe Doctrine."

* * *

"PAN-AMERICANISM" is not the "Monroe Doctrine," but is the nobler and more self-respecting interpretation of the better side of what that doctrine involves. It is the principle of pacific internationalism triumphant, so far as the Western World is concerned, and on a self-respecting basis for all that are concerned. According to the President's ideal, the United States is not simply to play the part of benevolent stepmother to the brood of lesser republics that lie south of her. She does not merely assume the rôle of self-appointed protector of a whole continent. She rather proposes to enter into a fellowship of good will with all her neighbors—a fellowship in which they as well as we assume responsibilities and obligations, and in which we all seek to interpret our common interests and aspirations in terms of cooperation. It means a "League of Peace" so far as the New World is concerned, in which not merely defense from over-sea encroachments is taken into account, but the security of peaceful relations amongst these neighbors themselves—in other words, a generous and practical endeavor to put these republics, whose past has been scored by too many chapters of petty warfare and revolution, on a basis of rationally developed comity and good will, with causes of warfare removed by anticipative arbitrations as to border lines and the like, and with a growing spirit of conciliatory procedure stimulated in all their international relationships.

* * *

THREE practical good results of this Pan-American policy may be looked for, of interest to all friends of ethical progress: First, this growing spirit of international good neighborliness already referred to. Second, a happier, because more self-respecting relationship between the other American republics and our own, specifically. Unfortunately, that relationship has not been happy for a considerable period. Our attitude of benevolent stepmother has not been wholly congenial to the rest of the family, always, and a growing sense of distrust and jealousy and suspicion as to our ulterior ambitions for continental aggrandisement on

the part of the Spanish-American republics was a heritage of bafflement into which the present administration entered three years ago. The good thing about the President's Mexican policy has been that it has enormously reduced that South American distrust; and a tone of policy which puts our international relations on a basis recognizing the self-respect of our partners of the New World will give new wholesomeness to all issues of New World diplomacy. In the third place, the quiet object lesson of achieving internationalism on the American continent, worked out on principles of well-ordered conciliations and arbitrations, a League of Peace making good with democracies heretofore rather turbulently inclined, will mean much to all the world just at this time. Incidentally, it will prove one of the best safeguards of the essential spirit of the "Monroe Doctrine," eliminating its sinister factor. When Europe understands that the "Monroe Doctrine" does not simply mean the United States *plus* any small South American republic that a quarrel may be picked with, but all the Americas standing together in the defense of any member of the family, it will significantly change the bearing of that doctrine. In other words, the President's policy is a phase of "preparedness" which most eager pacifists can endorse, and an urgent for permanent peace which all the world must respect.

* * *

WE PUBLISH in another column a significant article by the Rev. Christopher Reuss of Fresno, Cal., which formed a "Pulpit Prelude" to one of his Sunday morning services. Mr. Reuss presents very explicitly, as it seems to us, the only valid antithesis to "preparedness." Either preparedness or the Quaker's doctrine of absolute nonresistance; in other words, either "adequate armament" or "disarmament." There can be no ethical half-way point between the two. A self-righteous "stand pat" insistence on leaving things as they are is not ethical, unless one is convinced that "things as they are" means adequacy. Idealistic pacifism cannot be opportunist; nor can it make compromises. If one is convinced that the method of nonresistance is the only honest way of righteousness, it will not do to be content with protesting against an increase of armament. Our nation is spending an enormous amount of the people's money in maintaining the military and naval establishment as it now stands, and thousands of American citizens are withdrawn from other activities of life to fill the ranks of our present-day army and navy service. Is that right, or wrong, as it is? It is wrong as it is, if the military theory of national defense is wrong; wrong if the extreme idealism of the Sermon on the Mount is immediately and practically right; wrong if Mr. Bryan and Mr. Ford are right in their convictions of extreme pacifist national method. If wrong, it is a burden of responsibility on all who believe it wrong, to urge for the abolition of all armament. If, on the other hand, one cannot accept this doctrine, but honestly believes that righteousness must be prepared to fight its battles, and that principles of civilization must be maintained by force if necessary, and that the "mailed fist" and "strong right arm" in international affairs is justifiable, then our present military establishment is also wrong, if for all its cost it is not adequate to do what a military establishment ought to do. The ethics of the problem of "preparedness" lies just here. It cannot be made an issue between "what is" and what the administration urges as the minimum attainment of what ought to be, if we are to be ready at all to meet the military necessities of the future—until one is rationally convinced that the present equipment is adequate—*from a military point of view.* The ethical issue is between disarmament and preparedness, with a rational and valorous consideration of what "preparedness" really means. It is not an issue between preparedness and half-preparedness; and those who wish to take high ethical ideals must have the courage at once of their ideals—and their common sense.

* * *

WE ARE sorry to note that a considerable number of our people have been misled as to what happened at the recent meetings of the National Council of Congregational Churches. That body wrestled manfully and with sober deliberation with the "preparedness" issue, and finally passed resolutions, by a substantial though not unanimous vote. Another set of resolutions, different from those passed, was also before the Coun-

cil, but was defeated. The defeated resolutions are the ones often quoted by our friends as the voice of that body. They are mistaken; what they quote is what did *not* receive the approval of the Congregational Council; what did pass we now give, believing it to be the sort of thing which any gathering of our own people ought to stand for.

Whereas, The war now desolating Europe deeply concerns Christian people everywhere and has laid bare the fallacies in the policy of armed peace and has demonstrated the futility of armaments as a guarantee of international security and justice; and

Whereas, We believe that God through this conflict is revealing the essential need of world-wide brotherhood and that no just and effective program for permanent peace can be made except in the spirit of the teachings of Jesus Christ, therefore,

Be it Resolved, That, recognizing the weighty responsibility resting upon the President of the United States, and commending the wisdom and strength he has shown, we appeal to him and to the members of Congress highly to cherish, in all their deliberations, the time-honored position of this nation as an advocate of peace, and to take no steps toward increased armament not necessitated by grave considerations of national defense. We urge them to bend the energy of our government at this crisis in human history to working out, in coöperation with other governments, a plan of international organization that shall render the recurrence of the present world tragedy impossible. We trust that nothing may be done which shall hereafter hinder the republic in any office of leadership or mediation to which in the providence of God she may be called.

Be it further Resolved, That we direct the Executive Committee of this Council to cooperate with the Federal Council of the Churches of Christ in America, the Church Peace Union, and with other Christian bodies of our own and foreign countries, in seeking to spread this sentiment in preparation for the new era of fellowship and to secure such action by our government and by the other governments of the world as shall bring about enduring peace, international good will, and the resort to reason and justice in a court of final appeal.

* * *

THE *UNPOPULAR REVIEW* has many friends, and is making more all the time, as it ought, for it is a very readable and thought-provoking magazine which we trust may long flourish in the ardor of its oblique valors. But perhaps all of its friends may not prove as welcome to its promoters as some of them surely do. For instance, we have received a letter from the "National Wholesale Liquor Dealers' Association" manifesting marked ecstasies of friendliness to *The Unpopular Review* and urging us to read a recent issue containing a discussion of national prohibition. Now because the National Wholesale Liquor Dealers' Association likes a thing is no final evidence that that thing is bad. If we are honest about it, a great many very respectable people in this land would not be as happy as they think they are, were it not for the ministrations of this national organization; and what *The Unpopular Review* says about prohibition ought not only to please wholesale liquor dealers, but please these very respectable people. Yet we find ourselves compelled—though ourselves respectable—to take issue both with *The Unpopular Review* and with the Liquor Dealers in this matter, not on the score of "national prohibition" itself—we still hold reservations as to that issue—but as to the complaint that the churches are mixing with this fight.

* * *

THE *UNPOPULAR REVIEW* opens its clever article by quoting Bismarck: "I have always felt a distrust of politicians in long skirts, whether feminine or ecclesiastical," which would indicate that Bismarck was neither a suffragette nor a Protestant. For it is becoming more and more significant, in American affairs at any rate, that the Church is not a petticoated institution; in other words is not lacking in virility, practicability or civic earnestness. Men who do not want vice issues meddled with, who want restricted districts left immune, want government protection of the social evil untampered with, want "straight politics" let alone, want the police to attend strictly to "catching burglars and stopping murders" and to cease messing with gambling dens and liquor dives—all such agree with Bismarck and the liquor dealers and *The Unpopular Review:* keep women and the churches from meddling with civic problems; let them busy themselves with prayers and housework, pretty charities and chaste devotions, but let them leave social righteousness and decency strictly alone.

* * *

NOW we doubt not the church people may make serious blunders when they take a hand in civic problems, just as the liquor dealers occasionally do. We

admit that religious fervor may become fanaticism and that ministerial unions and the like may sometimes play most questionable politics. Nevertheless we stoutly avow that if religion is of any sturdy account in the twentieth century, and if churches have any valid reason for being, and if ministers are fit at all to have salaries paid them, it is only because what the churches and ministers and religion stand for has very direct bearing on every problem of life which has to do with social and individual righteousness and good health. That is specifically our Unitarian point of view. To the degree in which the liquor issue is a moral issue it is a church issue; to the degree in which the business of wholesale liquor dealers is detrimental to public well being, it is a vital concern for opposition in the business for which ministers draw their honest pay. To the degree in which churches are convinced that the liquor traffic affects righteousness it is their straight and lawful "job" to make close connections with methods of procedure that may cause such unrighteousness to cease. Convince church people that liquor selling is righteous, and that the progress of mankind will prosper as the National Liquor Dealers' Association prospers, and you will stop the "pernicious activity" of the churches in political matters, so far as the prohibition issue is concerned. We can conceive of no other method of putting the churches out of prohibition politics. And we say all this with frankest confession that we are not ourselves yet convinced in favor of national prohibition.

* * *

FAR be it from us to become guilty of "contempt of court" by prejudging any case of law not yet judicially tried in accordance with the law. We venture yet the opinion without least reserve that all thoughtful friends of righteousness and progress in the things that make for nobler civilization are agreed in believing that ex-Warden Osborne of Sing Sing, now on trial for criminal offenses by endictment of grand jury, is one of the splendid heroes of a splendid humanitarian cause, suffering despite simply because of his heroism. Mr. Osborne has taken upon himself a noble enterprise. A man of wealth and education, born to refinement, and with cultured leisure a luxury always within his means, he has chosen a service of arduous human brotherliness, and is consenting to pay the full price of his consecration in hardship and calumny. He believes in prison reform because he believes in the essential manhood of criminals; rather, believes in the *men* who are behind the criminals, and believes that a method of penal administration which will give manliness a chance to make good over criminal instincts is the only method that will drive criminality into subjection. A superb Unitarian principle is at the heart of Warden Osborne's adventure, and we are glad to remember that he was once a director of our American Unitarian Association. And we are glad as well to realize that his temporary successor, and most generous friend, Dean Kirchway, who shares unreservedly Mr. Osborne's ideals of prison reform, is also not a stranger in our church ranks. The sort of corruptive conservatism which is arrayed against Mr. Osborne is typical of the essentially antireligious and antiprogressive factor in American life with which better Americans must wage ceaseless warfare; distrustful of human nature, distrustful of idealisms, distrustful of personal consecrations, because itself too closely entangled with the things that make for corruption, selfishness and greed. It is good to know that such men as Osborne and Kirchway can be, in 1916; and it is good to hope that their way of being right will triumph before the courts, and in the court of final appeal—the confidence of public opinion.

LITTLE OLD NEST.

Little old nest in the wind o' the world,
Why do you keep aswinging
Lullaby-like on the leafless limb?—
Have you not heard them singing
Deep in the zenith to meet the sun—
Just as every old nest has done—
And yet gone on aswinging
There on the leafless desolate limb
Keeping the time to a lullaby hymn—
And they in the zenith—singing?

Nov. 15. HARRIET LAKE-BURCH.

Yesterday is a memory,
Tomorrow is an imagination,
Today is eternity,
Live today and live forever.
Cut two days out of your life—
Yesterday with its mistakes and follies,
Tomorrow with its fears and dreads,
And live on only today.

The Conference on the Country Church

By F. C. Southworth.

IN RESPONSE to a courteous invitation from Gifford Pinchot, chairman of the Commission on Church and Country Life, I represented the Meadville Theological School at the Conference on Church and Country Life held in Columbus, Ohio, December 8, 9, and 10. At first I was inclined to think that the invitation had been issued by mistake, since the Federal Council of Churches, by which the Commission was appointed, does not include Unitarians; but I was cordially assured by Mr. Pinchot that no mistake had been made. So I found myself at the opening of the conference one of a company of five hundred delegates comprising the most representative assembly that was ever called together to consider the problems of the country church. From the address of welcome by Governor Willis to the memorable concluding speech by President Wilson, the conference addressed itself to its task with singleness of purpose, and with a complete absence of glittering generalities and platform oratory.

There was no attempt to dodge the fact that the condition of the country church is serious, if not desperate. The population of our cities, which in 1880 was twenty-nine per cent of the whole, has increased to fifty-one per cent. The old country homestead is deserted, and one out of every nine country churches has been abandoned in recent years. Two thirds of them have ceased to grow. Eighty-three per cent of them have less than one hundred members each. Twenty-one per cent have less than twenty-five members each. Thirty-three per cent of them have the services of a minister for only a third of his time. The land is no longer tilled in large measure by its owners, but by tenant farmers, and forty-four per cent of these do not attend church. Seventy-eight per cent of the hired men are also non-churchgoers, as well as two-thirds of the small farmers. Less than forty per cent of the population are church members. The recent Ohio survey discloses the fact that nearly one-fourth of the townships of the state, comprising a territory of more than 9,000 square miles, are without resident ministers. A large proportion of the churches in this area are declining in membership, and the area contains 800 abandoned country churches. Each of these townships contains on the average four churches, that is, a church for every 286 of the population, and one minister to about 800 people.

In the face of increasing wealth for the country at large and the increased cost of living, there is frequently a decrease in the amount paid for the support of the church. Even the Methodist churches, so loyal to foreign missions, are giving less and less in the country for world uplift. The salary of the average minister not only in the country, but also in the city, is shockingly small. For one denomination the average is only $325; for all denominations $600. A hodcarrier in New York City receives $900.

Under such conditions it is hardly necessary to say that the quality of the rural ministry has declined. Eighty-five per cent of the country ministers have received no training for their work in vocational schools. In large degree they are self-taught. At a time when rural life is being transformed and there is pressing need of initiative and training on the part of the rural minister, he is usually devoid of training and lacking in initiative.

We see the seriousness of this situation when we recall that it is not from the city, but from the country, that the leadership has come in our professional and plotical life. Our foremost ministers, lawyers, and statesmen are country-bred. No less than ninety per cent of the men who now occupy our pulpits, were country boys. Moreover, it is to the country churches that the churches in the city are obliged to look for the recruiting of their membership. And, finally, as President Wilson informed us, since the country church is, with all its

deficiencies, the one institution which persists in the country today, it is of the utmost importance that this institution should not fall into decay, lest the moral tone of the community suffer, and Christianity throughout the countryside be replaced by paganism.

As there was no radical difference of opinion among the delegates as to the seriousness of the situation, so was there also no marked divergence as to the cause. Of these the chief was *sectarianism,* greater interest in the denomination or creed than in promoting the Kingdom of God. At the very beginning of the conference, in welcoming the delegates to his church, in which the sessions were held, Dr. Gladden declared that on account of its sectarianism the Christian church was today, in many thousands of communities, a hindrance to civilization and morality. Ecclesiastical division, he said, had thus far made it impossible to establish the Kingdom of God. In the pioneer days the rallying cry of the church was denominational. For the members of the conference it was evident that interest in the denomination had been replaced in large measure by interest in the community.

The second cause for the decline in the rural church was lack of adjustment to changed economic and social conditions. The rural church of fifty years ago was a class church. With the death and removal to town of members of the class, and the replacement of these by tenant farmers, many of them from abroad, the church had been gradually weakened. The era of the automobile and of good roads, instead of bringing new worshippers to the country church, had taken them past its doors to the more attractive churches of the city.

After the cause came the cure. It was presented not only in the opinions of experts, whose official position and practical experience with the remedies suggested entitled their opinions to thoughtful consideration, but also in a series of reports, four of which were printed and put into the hands of the delegates. The subjects of these reports indicate the nature of the themes to which the Conference addressed itself.

The Church as a Community Center.
The Allies of the Country Church.
The Function of the Country Church.
The Training of the Rural Ministry.
Financing the Country Church.
Federation and Coöperation.

The major portion of the sessions of the Conference was given to a discussion of these reports and to questions which grew out of them. The most significant, in my judgment, was the report on the function of the country church, presented by President Butterfield of the Massachusetts Agricultural College. It began with the following thoughtful and careful definition of the function of the country church:

"God's great purpose for men is the highest possible development of each personality and of the human race as a whole. It is essential to this growth that men shall hold adequate ideals of character and life. The Christian believes that these ideals must spring from a clear appreciation of God's purpose, and from a consuming desire to reproduce the spirit and life of Jesus.

"Therefore, the function of the country church is to create, to maintain, and to enlarge both individual and community ideals, under the inspiration and guidance of the Christian motive and teaching, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships.

"The church must bring men to God, must lead in the task of building God's Kingdom on Earth.

"The mission of the Christian church is that of its founder: To teach the fatherhood of God and the brotherhood of man as the ideal of life for the individual, the family, the community, and the nation, and to point out the best way to make the ideal the actual."

Then, having determined the function, the report proceeds to lay down a policy and a program for the country church under eleven different heads into which its work is divided. The report is condensed into seven pages, and may, I suppose, be obtained by applying to President Butterfield, of Amherst, Mass. It ought to be read by every one who is interested in the present possibilities of the country church. After listening to the discussion which grew out of it, and to the other admirable reports which accompanied it, I came away with the con-

viction that in spite of the evil times upon which the country church has fallen, it is still an institution of prime importance, and under wise leadership its future is likely to be more glorious than its past. In order that such a future may be realized, there is needed:

1. *An abler, better-trained, and better-paid ministry.* The country minister must no longer stand with his suitcase already packed, waiting for an invitation to the city. He must love the country and country people, and must know no greater happiness than that of work through them and with them. He must be trained for his task by a knowledge of rural sociology, farm economics, and enough at least of scientific agriculture to enable him to give illustration and practical application of the religious and moral lessons which he is trying to teach. It is necessary that he should give his attention to the soil of the farm as well as to the soul of the farmer. And he must have a general theological training as well. He will receive a more adequate salary when the country church becomes adjusted to its present opportunity. And since the men who till the soil will eventually own the soil, and the increased cost of living means better pay for the products of the farm, the time is certainly coming when the rural church will receive from the farmer a more generous support.

2. *A church with a community spirit.* There has been a growing detachment of the rural church from the life of which it ought to be the most important part. Many a farmer in choosing between the church and the grange has preferred the grange because it has concerned itself with his interests in the present life, while the church seemed to be more interested in the life to come. If the country church is to "maintain and enlarge community ideals, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships," then the country minister must be actively interested in the community as a whole, and in all the ways by which it may be made sweeter and purer and more wholesome. He will interest himself in recreation and good roads and better farms not as something which is apart from religion, but as something that belongs to the very heart of religion. The church of the past has been organized about a creed; the church of the future will be organized about a need.

3. *Coöperation and federation where there is now overlapping and competition.* Though there are already far too few resident ministers in the country, there are four times as many churches as there ought to be. The problem is to increase their efficiency by reducing their number. It involves the coöperation of the overhead organizations with the local churches, and this coöperation is coming in rapidly increasing measure. It is opposed by those who are more interested in denominational statistics than in individual righteousness and community betterment. But the men of clearest vision in all denominations have seen that it is inevitable if the church of God is to win back the countryside. Among the larger denominations competition of the old cut-throat kind is now a thing of the past. Plans for federation and union are already in successful operation in many places. And the feeling is general that what has already been accomplished is only a faint indication of that which is in store.

Such was the tenor of the three days' discussion at Columbus on the country church. Those who took part were preachers, editors, college presidents, farmers, high denominational officers, professors of agriculture, professors of theology, and others. No agency represented seemed more actively or intelligently interested in the religious future of the countryside than the college of agriculture. Surely a new spirit and a new hope has come into a field where discouragement and hopelessness had abounded. It was the feeling of those present that the conference ought to be repeated in a year. May there be many such!

We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost.—*Maltbie B. Babcock.*

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

THE "ONE HUNDRED NEEDIEST CASES" AGAIN.

DURING the last five or six years, at just the beginning of the Christmas season each year, it has been the custom of the *New York Times* to publish a detailed catalogue of what it calls the "one hundred neediest cases" in New York. "These are the people who are most in want," it says in its introduction to its latest list, published on Sunday, December 12, last. "They are selected by the city's four leading charities as the neediest families in New York. They need Christmas, a Christmas of simple, vital, urgent aid. They need food and clothing, shelter and fuel. They need the chance of health. They need some sudden, bright, Christmas flame of happiness. And in almost every one of the cases of privation and terror recorded here, these gifts, at this Christmas time, will bring that greatest Christmas miracle, of a lasting hope. Almost all of these are the needs of some tragic emergency; help now means rebuilding, the making of sane and sturdy lives. . . . . For the needy families, worn-out, worried mothers, hungry babies, men and women and children who are crippled, or starving, or ill, these Christmas presents from unknown hands will lift life out of despair to hope and ableness again, strength and work and laughter."

The primary object of the yearly presentation of these exhibits of misery, at the period when people are most thoughtful of the welfare and happiness of their fellow men, is, of course, as the above quotation from the *Times* article clearly indicates, to obtain relief. And to the credit of New York City, be it duly recorded that this object never fails to be handsomely fulfilled. No sooner are the facts made known in this impressive way than money begins to pour in from every side, and by the time that the light of Christmas day has come, funds large enough for the permanent rehabilitation of all these families are in the hands of the four great charity societies who have supplied the facts. But more important, from certain points of view, than such a result as this, is the prompting which this annual calling of the role of misery gives to sociological research. Here are one hundred first-hand specimens of the most wretched poverty that modern life affords. Here are one hundred glimpses straight down into the lowest depths of the economic misery of our time. Here is no concealment, no adornment, no judgment—only a plain statement of the circumstances involved in each case, the forces which created these circumstances, and the action which can remove them. What better first-hand sociological material than this could we hope to gather? What surer foundation for investigation and analysis of the phenomenon of poverty could we hope to find? What wonder that each one of these annual lists of the "one hundred neediest cases" has been used by newspapers, magazines, pulpits, college classes as data of the first importance in the vexing problem of the cause and cure of social misery? If we want to know what poverty is, and why it is, here would seem to be our evidence! Three years ago, in this department, I studied the current list of *Times* cases, and on the basis of my examination drew certain conclusions in regard to poverty as a product of social forces, which are not altogether unfamiliar to my readers. This month I return to this same inquiry on the basis of the list of 1915, to see if the facts of today point to the same conclusion as the facts of yesterday.

The question which most nearly interests us, in the study of any particular case of misery, is of course that of the cause of the existing conditions. Like the physician who makes a diagnosis in order to know what remedy to apply, the charity worker seeks to discover what factors, individual or social, economic or ethical, have reduced this family or that person to wretchedness, in order that he may conquer or remove this factor, and thus effect rehabilitation. It is this search for causes which I have instituted in each of these "one hundred neediest cases"— and that the difficulties involved in this search and the general principle I have followed in the analysis of the situation may be perfectly plain, I take the liberty of setting down here five of the cases in full. And in order that I may not be betrayed into any unfair process of selection, I

take in order the first five on the *Times* list:

CASE 1

"When her husband suddenly became insane, six months ago, and was sent to an asylum, Mrs. I. took his place as a breadwinner for the family. There are three children—boys of 7 and 4 years, and a ten months' old baby girl—and an aged aunt to support. Never strong, cruelly shocked by her husband's tragic breakdown, still frail after her baby's birth, the mother took what work she could find, employment in a laundry at $5 a week. On that sum the family lived until a few weeks ago. Now the mother's fragile strength has given away. The family is penniless now. The four-year old boy too, is undernourished and ill. For seven years more the mother must support the family—until then there are no "working papers" in sight. And if she is to take up her burden, the sick woman must have rest and care for two months at least. Seventy-five dollars will give her that and meet the family's needs. And all she asks is to get really well so that she can go on again."

CASE 2

"Mrs. C. knows that she is going blind. She knows, too, that in two or three months her husband will be able to earn money for his children again. She knows, for the doctor has told her, that it is this present overwork that is blinding her. But there is nothing else for her to do. 'Only three months at most holds little hope when there are four children and a sick husband to be kept from starvation, and the grim business of keeping them for that time means that the mother will never be able to see again. The doctor says that Mr. C., who has had pneumonia, will be able to work within three months; he says that the mother will go blind unless she stops work now. One hundred and fifty dollars would save her. She has not one cent."

CASE 3

"Ethel R. is 14 years old. But instead of a care-free child's Christmas, Ethel is shouldering, at this merry holiday time, the entire support of a family of five. The little girl's father died in August, leaving $140 and his little daughter to save his widow and the three younger children from starvation. The bit of insurance money is all gone now. The family cannot look forward to a widow's pension, for the foreign-born father was never naturalized. The little daughter has still the undertaker's bill to pay. There are all the winter's demands of food and rent and fuel and clothing. The mother is unable to earn money and care for her home. She and the children are in piteous need, and the little girl's four-dollar wage is all they have."

CASE 4

"Jackie, injured at birth, has been in Bellevue Hospital since October. He has spinal meningitis, but he is better now, so much better that he will soon be discharged from the hospital. For the rest of the winter he needs good care in a good home. But his mother, deserted by Jackie's father after a false marriage ceremony, has no home for her child. She works in the country and does all she can for her baby; but she is unable to meet the sick child's special needs. Doctors and nurses have battled hard for Jackie, that he might live and be strong like other children. But unless some one gives $25 to add to the mother's earnings and takes the child to a careful home, the baby's hard-won chance of health and normality must be thrown away."

CASE 5

"A teacher, 61 years old, M. M., came to this country a little less than three years ago, leaving his wife and two children with relatives at home until he could establish himself here. At the outbreak of the war the mother and children were stranded in France, penniless, and unable to get away. Three weeks ago efforts to reach this country were, through the aid of American representatives in France, finally successful. But the family's arrival finds the father in a hospital with a tumor, facing many weeks of slow convalescence before he is able to work. He can do nothing for them. The mother, with the horror of the war in France behind her, and the hope of a haven here, has neither food nor shelter. Seventy-five dollars, to keep herself and her children from starvation until the father can work again, is all her need for a 'joyeu Noel.'"

It is obvious, as we examine these cases, that many factors are involved in each. Take No. 1, for example: First of all, we note the insanity of the husband; then the physical breakdown of the mother; then the overwork and underpay which undoubtedly hastened this breakdown; and lastly, the three dependent children and the aged aunt. Again, in case No. 2, we note a sick husband, a blind wife, and four children as complicating elements in the situation. And so on, in all the cases which I have cited, and the ninety-five others which I have not cited. Nevertheless, while each case has numerous contributing causes, it is tolerably evident in most of them—is it not?—that there is some one definite cause which is initial or basic. There is some one circumstance which can be isolated from the rest as the one which began all the trouble—or as the one which is central to the whole existent tragedy. Thus in case No. 1, I take the insanity of the husband as the first cause of the family's poverty; had this breadwinner kept his reason, it is improbable that disaster would have ever come, unless through some new factor, like disease or accident, which does not appear in the present record at all. In case No. 2, I find the sickness of the husband the decisive factor at

work; had he kept his health, the wife would not have been overworked, her blindness would not have appeared, her four children would not have become a burden, and so on. In the same way, I would lay emphasis upon the death of the father in case No. 3, the desertion of the husband and father in case No. 4, and the illness of the father in case No. 5.

Following now this method of analysis, I have gone through all the one hundred cases on the list, and tried as best I could to isolate some one factor as the initial cause of the difficulty in each. The result of this analysis, arranged in tabular form, is as follows:

Insanity	7
Sickness	41
Death	30
Desertion	11
Old Age	4
Intemperance	2
Immorality	3
Dependence (orphans)	2
Total	100

Analyzing, as a matter of interest, the various physical ailments mentioned, I find the following:

Pneumonia	3
Tuberculosis	8
Mastoiditis	1
Heart Trouble	4
Cancer	3
Rheumatism	1
Paralysis	1
Injury	2
Cripple	6
Malnutrition	2
Devitalization	2
General breakdown	2
Blindness	2
Total	37

The records of two cases, numbers 33 and 34, show complications of various ailments; and the records of two others do not give the nature of the trouble.

Now it needs, to my mind, but a superficial examination of such a study as this to give us instant understanding of the nature and causes of poverty as a phenomenon of social life. In 84 per cent of the cases at the very least (insanity 7, sickness 4, death 30, old age 4, dependence 2) we have causes which, by no wildest stretch of the imagination or no blindest bias of prejudice, can be attributed to the faults of individual men and women. These causes are all of them fundamentally social in their nature. They are the burdens thrust by society upon the backs of the multitudes who do the labor of the world—the crosses on which are nailed the weak, the helpless and the ignorant. Behind these words "insanity," "sickness," "death," "dependence," what records are written of long hours, starvation wages, unsanitary factories and tenements, long periods of unemployment, and the hundred and one inequities and iniquities of the economic lives of the masses in our great cities! And if we could see to the very end, would we not find the same kind of record behind the remaining 16 per cent of causes, which seem to point to individual frailty rather than to social injustice as the cause involved? Take "desertion," for example, which seems to explain the misery of no less than eleven of these cases! No one would go very far out of his way, I imagine, to find excuses for the man who deserts his wife and children in the hour of calamity. If there is any meanest man or basest coward in the world, the deserter must be rated as a leading candidate for the dishonor. And yet, if we are striving to get facts in contrast to passing judgments, is it not true that behind almost every case of desertion there is some social experience which has broken the courage or worn out the patience of the offender? If employment were steady, and wages adequate, and food good, and home life attractive, is it not conceivable that, in at least fifty per cent of these cases, the husband would never have deserted his wife? Has not society simply put upon an individual a burden too heavy to be borne, and desertion therefore become for the weak man only what insanity, sickness, death have become for the strong? And is not much the same thing to be said about the cases involving intemperance and immorality? In other words, if we could understand all the deeper and therefore more hidden secrets of the sixteen per cent of our cases which seem to have their roots in the individual heart rather than in the social organism, would we not find that in these cases, no less than in the other eighty-four, society and not the soul is the decisive factor?

Such at least is my conclusion from a careful study of the data of each of the one hundred cases. And I am not one whit surprised to discover that this was the conclusion which I drew from the similar list of cases which I studied and

analyzed in this department three years ago. The first thing that strikes even the casual mind is the commonplace character of the facts recorded. A breadwinner dead or incapacitated, a mother working herself to illness or death to keep her children fed, a laborer injured at his work, a husband and wife helpless in their respectable old age, a child left dependent by the death or insanity of his parents, a family helpless from malnutrition and general wretchedness—how the facts pile up one after another! And all of them the records, not of crime, or perversion, or ignorance, or sheer badness in any form, but purely and simply the accidents of social fortune. These conditions are as inevitably the product of disorganized social conditions as weeds are the product of an untended garden. They could come to any one of us at any time, as surely as we are members of the social whole. Indeed, they have already come to unnumbered thousands whose stories have never been told in any Christmas "feature" of a great newspaper. For while these listed cases are undoubtedly distinctive as the "one hundred neediest cases" in New York, it is certain that they could be matched to an almost unlimited extent by other hundreds of almost identically the same kind in this city and all other cities of the country. These cases are not exceptional, but typical. They are striking only in the degree of their wretchedness, not in the kind. They are only illustrations, a little more terrible or more pressing than countless others, of what our social system is doing to men, women and children all of the time. Poverty is a social product. It is the fruit of special privilege, political inequality, industrial exploitation, inequitable taxation, private ownership. It is the measure not of individual frailty or perversity, but of social wrong. It is the burden of men vainly wrestling with imposed conditions which they cannot change and over which they can exercise no control. Some time poverty must go. Like war, it must be extinguished; else it will itself extinguish civilizaton. But we palter with the question, so long as we refuse to enter upon or even face the vast work of reconstructive statesmanship which must be done if this great end is ever to be achieved.

Meanwhile, what about these "one hundred neediest cases," and the hundreds of thousands of cases like them only a little less needy? What are we to do with them? How shall we handle them?

At present, as the annual *Times* articles indicate so clearly, we resort, in these worst cases at least, to beggary. Just as beggars, duly licensed by the public authorities, were allowed in the sixteenth century to parade their wretchedness in public places, and thus by the sheer impact of human pity, persuade the community to discharge its obligations to its less fortunate members, so today are beggars, duly licensed by our great charity societies, allowed to parade their wretchedness in the public prints for the same purpose and to the same end. One is tempted to wonder which is the more heinous—the shame or the inefficiency of such a method of relieving the distressed. And the worst of it all is that we know better and, in many parts of the world, are doing better. Realizing that poverty is very largely a product of social conditions, and its present relief and ultimate abolition therefore a social obligation, governments in Germany, England, Denmark, Australia, New Zealand, and other enlightened places have organized great systems of public relief—social insurance, unemployment insurance, sickness insurance, old-age pensions, etc.—by which an approximation at least is made to standards of social justice. That we in America have not yet considered, much less adopted, measures of this kind is a significant indication of the immaturity of our social consciousness, the incompleteness of our democracy, and our general failure to meet the requirements of an efficient and moral civilization. That we must speedily enter upon the great system of social legislation of this kind is evident, even in a period which is waxing fat on war profits and going mad on preparedness alarums. And when we have at last had the courage to begin, may it not be that we shall discover that these measures not only embody the wise and just ways of benefiting the unfortunate, but also constitute those safe and sane transition steps to the higher and more remote goal of that socialized democracy which is the substance of our fairest dreams and deepest hopes?

The Religion of the Mind

By Rev. H. A. Pease,
Minister of the Unitarian Church in Ithaca, N. Y.

RELIGION has its origins in the emotions; and it issues in deeds that are believed to be well pleasing to God. But emotions that are not under the guidance of an enlightened intellect end in fanaticism; and deeds that are the result of zeal without knowledge rarely glorify God or bless the world.

In one of the non-Christian lands at this moment a man is bowing down before an image made in the likeness of a man, or of a bird, or four-footed beast, or creeping thing. He believes that thereby he enters into right relations with "the Power that produced him, the Authority that is over him, and the unseen Being with whom he is capable of communion." In a Christian church in that same land, at the same moment another man is offering to the Eternal Spirit who is over all and through all and in all things, the sacrifice of thanksgiving and praise. So far as we can see, there is no difference in the heart attitude of these two men. What the idolator needs to learn is that since we are the offspring of God we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device. From the viewpoint of the well-instructed intellect, idolatry is unworthy of men.

If you visit Salem, Massachusetts, you will see in the office of the clerk of courts relics of the witchcraft delusion of 1692. Here are the records of the testimony taken at the trial, the death warrant of one of the victims, together with some of the pins which were produced in court and declared to be the instruments of torture used by the accused upon the bodies of their victims.

In that persecution nineteen persons lost their lives; and as you think of them you will perhaps recall the statement of Andrew D. White that for more than a century witchcraft condemnations went on in Germany alone at the rate of more than a thousand a year. More than a hundred thousand victims in a hundred years in one country!

The Salem horror was in the last decade of the seventeenth century. Can you imagine any such occurrence in Salem in the first quarter of the twentieth century? Certainly not. But why not? The men and women of Salem are not more devout today than were their fathers of 1692. But the intellectual progress of the last two centuries—our knowledge of the course of nature, of the phenomena of nervous diseases, and above all of the Bible which was believed to warrant the belief in witchcraft—has made a repetition of those awful scenes forever impossible.

Now, one would suppose that disciples of him to whom the fourth Gospel attributes the words, "Ye shall know the truth, and the truth shall make you free," would be among the first to reverence all truth, and give it cordial welcome from whatever quarter it may come, and to use their best endeavors to extend the knowledge of it among men. History shows that this has not been the case—that there have always been in the church those who feared that the truth might be inimical to Christianity, and who, in the sacred name of religion, have tried to crush and stifle it.

Not to recall ancient history: Professors like Robertson Smith, have been driven from their chairs for daring to tell the truth about the Bible; ministers like David Swing, have been driven from their pulpits for telling the truth about the creeds; and scientists like Charles Darwin, men of the highest character, have been treated with abuse and scorn for reporting the results of their investigations into the history of man—all this within the memory of men now living.

The attitude of many others in the churches, while not in active opposition to the truth, can best be illustrated by the remark of the Boston woman who heard Henry Drummond's Lowell lectures upon the "Ascent of Man." "How shocking!" said this good woman. "The idea that we are descended, or rather ascended from ape-like ancestors! And it seems to be true, too! Well, we must try to hush it up!"

Unwilling to fight openly against the

discoveries of science, lest haply they be found fighting against God, they have nevertheless conceived it to be their duty not to spread the truth, but to "hush it up." And with what result? With disastrous results, both to the church itself and to individual seekers after the truth. Let me cite one example which was reported to me by a brother minister, who vouches for its truth.

A high-school student in an eastern Massachusetts town was a member of the Young Men's Bible class in the local church. They had been studying the Book of Genesis, and one Sunday he remained behind when the others had gone at the close of the school, and when they were alone he said to the teacher, "The science teacher in the high school says that the earth is very, very old—millions of years old."

"Yes," replied the teacher, "and the Bible teaches nothing to the contrary. It only says that 'in the beginning,' whenever that was, 'God created the heaven and the earth.'"

"But," persisted the boy, "the Bible bears in the margin the words, 'B. C. 4004' and that makes the earth less than six thousand years old."

The teacher explained that these marginal dates are no part of the original text of the Bible, but the result of computations made long ago by good Archbishop Usher, and now known to be inaccurate and misleading; that they do not appear in the Revised Version and should not be found in any; and the inquirer went away satisfied. But the next Sunday, he remained again for a conference with the teacher after the others had gone.

"Our science teacher," he began, "says that the earth was numberless ages in the making; the Bible says it was made in six days."

The teacher explained that no one today supposes that the world was made in six days of twenty-four hours, as was formerly held. "But that really makes no real difference, for you know the Bible says that one day is with the Lord as a thousand years, and a thousand years as one day," he added piously.

The young man went out silent if not satisfied.

Some time passed, and he sought a third interview, "What about the theory of evolution?" he asked abruptly.

"I am glad you call it a theory," said the teacher, "for that is what it is—a working hypothesis accepted by scientists because it explains the facts brought out by their investigations. But even if we accept it, we can still say that God created man, for it does not really matter whether man was created by an instantaneous act, or through a process ages long. The essential point is our belief that in his moral and spiritual nature man is God-like, and in that sense made in his image."

The young man looked earnestly into the eyes of his teacher: "You knew all this," he said, "when you were teaching us those early chapters of Genesis?"

"Certainly," said the teacher, "there is nothing new in what I have told you. These problems have had to be faced, and this is the best solution that we have been able to reach."

"Then," said the young fellow, "why did you not teach these things to us? Why did you pretend to teach us the Bible, and send us out ignorant of what every one knows?"

The teacher made no reply, and the young man went out never to return to the class: only rarely does he attend religious services, not because he is not at heart religious, but because he has lost confidence in the moral integrity of the men who stand forth in his town as teachers of religion. He finds it impossible to respect, much less to trust, men who in the name of religion are trying to hush up truth.

The first result of this policy has been the loss by the church of her position of intellectual leadership, even in the realm of religion. There have been times in the past when the church led men in high thinking upon great themes. Paul and St. Augustine, Thomas Aquinas, John Calvin and Jonathan Edwards led the thought of men in their day, not because some pope or council or synod pronounced their teaching authoritative—that came later—if at all—but because, of all the men of their time, they were best qualified to lead. We have to confess that the intellectual leadership which once was hers, no longer remains in the church. For two generations we have turned, not to the pulpit but to the philosophers and poets for the deepest and truest utterances upon religion. It was Emerson, Tennyson, and Browning that did most

to help men of the past generation to interpret their faith in the light of the new knowledge. At this moment religious thought in the higher circles is being molded not by our theologians, but by philosophers—Eucken, Bergson, Balfour, Royce. To our shame it must be said that it is not to our religious journals, with a few notable exceptions, but to our magazines that one must turn for the serious discussion of current religious problems.

Some one must lead the world's thought upon religion. If that high privilege is to fall to the church of the future it will not be because she claims the right to speak with an authority which is denied others, but because, through her devotion to the truth, she shows herself worthy of it.

But there is a still more serious result of the attitude which the church of the past has too often taken toward the truth. To lose her position of intellectual leadership in her own chosen field of religion, is bad enough. But to lose her moral integrity is worse; and that is what happens to the man or institution that plays fast and loose with truth. Truth is a sacred thing, and the man who does not maintain his intellectual integrity cannot long maintain his moral integrity.

"Do you know," said the pastor of a large church to a group of ministers, "that I have never dared to make a careful study of the evidence for the virgin birth of Christ? I have a feeling that if I were to do this, I might not believe it; and we are expected to believe it, you know." Can such a man be said to love God with all his mind? Is it by such men that God's kingdom of truth shall be built up in the earth?

Again, we sometimes hear it said: "My religious faith means so much to me, it brings such comfort to my soul that even if it were false I do not wish to be undeceived." Can such an utterance be well pleasing to God? Is the truth of such little value that falsehood is sometimes to be preferred? If there is any God, he must be the God of truth; and if there is any man who is well-pleasing to him it must be the man who follows the truth wherever it may lead, and at whatever cost of sacrifice and pain. Only the man who does this can be said to love Him with all the mind.

"Lord, I lay me on thy altar
All my being to it bind;
Heart and soul and strength to love thee,
And to love thee with my mind.

"All I am, my Lord, shall love thee,
But my mind, that princely power
Which to thee in likeness links me,
Shall do homage every hour."

The Big Self

By J. E. Williams.

WHENEVER I go to a religious conference, I always bump up "kersmash" against those fundamental and unescapable questions which are always lying in the background of consciousness, and which we usually dodge until they are forced on us.

This time it was the ethical question: Why should a man do right when doing wrong is so much easier? Why shouldn't a man steal if he can get away with it without landing behind the bars? Why be unselfish and give away money when it is so much more natural to grab it and keep it?

The whole puzzle and paradox centers around one word—the word "self."

We use the same word to describe opposite states or acts—antisocial as well as social acts—hence the confusion.

We assume that the self is one, whereas it is many, often contradictory and conflicting. For the purpose of understanding life, we ought never to forget that there are at least two selves in each of us—the little self and the big self.

The little self is always in evidence. It insists on seeing itself as different to and separate from all other selves; it regards everything as mine and thine; its chief concern is to expand and magnify its little ego. This is the self that is jealous, envious, greedy; that hates, that steals that fights; that gorges itself into obesity while the weaker famishes, that burdens itself with treasure it cannot

consume while the millions perish for lack of it.

Yet this little self must be very dear to the heart of Nature. She has used it so lavishly in the creation of her children. If we look frankly into our own hearts we shall find that none of us have been overlooked. We shall be lucky if we are not shocked at the ugliness we see there, at the pettiness of the little selves that stand revealed. It is this sort of self-inspection that makes pessimists of us all, that gives rise to doctrines of total depravity, to devil-worship, to belief in a sin-cursed world.

The Big Self.

But she has not left us wholly to the domination of the little self. Not one of us is so completely obsessed by egomania but is penetrated betimes by a glint, a gleam, a thrill, from a self that is bigger and finer. Sometimes it is a pale and feeble ray that scarce can pierce the hard incrustations with which the little self has fortified itself; again it is a golden torrent of light and love that sweeps the little ego from his throne and makes the whole being glow and radiate with a new selfhood.

Have you ever had the experience? Ever been carried out of yourself? And do you know what happened to you?

Only this: Just for a moment the big self of you flamed upward into consciousness. Just for a moment the real self of you took possession of his own. Just for a moment you broke the bonds of the little ego and the soul of you became conscious of its oneness with the soul of the universe.

That I may not be suspected of substituting rhetoric for fact I want to set it down in sober and scientific fashion that this Big Self exists in each of us, that the best business any rational man can be engaged in is the uncovering and liberation of this Big Self, and the more completely one can identify himself with that self the more impregnable he will make himself against misfortune, against evil, against death.

On any theory of mortality it is only the little self that dies. The Big Self is the heart of being; it is one with the Great Life of the Universe; in fact in my vocabulary the Big Self and the Great Life are exchangeable terms.

What you need to do under this view is to conceive of the totality of life as an organism, and of yourself as an indispensable and inseparable part thereof; just as the cells of your brain are an essential part of your bodily mechanism.

When you can so conceive of yourself you will live in the eternal, you will feel the mighty sweep of the tide of life as it pulses through your veins, your brain will throb with age-old thoughts ready to burst into a new bloom, your soul will thrill with the revelations it is carrying forward to a new generation, and your spirit will sing the joy of a new and ever unfolding creation.

But what has this to do with ethics?

Just this: When the Big Self comes into consciousness we shall have no trouble about our moral laws. It is only the little self that wants to transgress, to rob, to hurt, to fight. With the coming of sanity will pass the illusion of things. To eat, to wear, to live as does the average will be enough, and the sane man will not care for excess any more than he will for a goitre, a tumor, or for obesity.

Men will strive to add to each other's store and not to diminish it; to increase the common health, the common joy, the common virtue, and not to decrease them; to give their hearts' passion in loyalty to the promotion of the Great Life, that it may go on pouring itself in ever enlarging measure through the lives of men, and on toward that unknown and unimaginable destiny toward which it moves.

How is the identification with that Great Life to be attained?

If we ever get to the point where we really want to know, the means will be forthcoming. It will have a technique, a pedagogy; perhaps a curriculum, by which any one who desires may, by taking the proper steps, pass from the little to the Big Self.

But we must want to first.

Under Different Names.

On glancing over what I have here written I find myself wondering whether my readers will recognize in this the same hand that wrote of labor troubles, social problems, and all sorts of objective description from New York. Mystical as it may seem, I can assure them that without this background my sustained interest in working out those problems

would not have been possible. Deep behind every practical problem of life lies the ethical and religious problem, and we shall never find a solution for economics and politics that does not deal with the spiritual foundation that is at the base of all of them. If I have not used the same phrases as do most religionists, it is not because the substance of my thought is different; but only because it filters through a different thought lens, and expresses itself through a different vocabulary.

Whether we name it God or the Great Life, it is still the same supreme object of our loyalty and worship.

AMERICAN UNITARIAN ASSOCIATION, 1916.

We propose for the year 1916 a deliberate and extended program of missionary work, not with a view to immediately multiplying the number of our churches or achieving any petty sectarian victories, but with the desire and purpose of acquainting the American people with what seem to us the dynamic and permanent principles of religion. . . . We can do these things if we have a mind and heart to do them. A divine message and a needy world give us boundless opportunity.—*Samuel A. Eliot.*

THIS statement is the platform of a definite program of Unitarian Mission-Awakening which the Rev. H. H. Saunderson has been appointed by the American Unitarian Association to prosecute. We wish the enterprise all success. The experiment is worked out in various ways. In Fitchburg, Mass., a series of week-night meetings for a full week, culminating with full services on Sunday, with a different speaker for each night's service, was the method pursued. At Middleboro, Mass., one visiting minister had the services of two Sundays, with a series of week-night meetings intervening, in charge of another visiting minister. At Salem, Mass., three churches united for the series, with a visiting minister conducting all the services. In several cities in Colorado, a full week's series was held, with Dr. Crothes of Cambridge as chief speaker, but with the augmentation of a group of preachers brought from other cities. In Texas, one speaker, Rev. George Kent, of New Orleans, has been commissioned to visit Houston, San Antonio, and Austin in turn, to conduct a week of meetings. In all cases the object is the same: to vitalize the work of the local church by a new consecration of missionary awakening and religious responsibility. It is not so much the doctrines of Unitarianism as the faiths of Unitarianism that are insisted upon—the constructive and fructifying realizations of life values in terms of religion. It is the sort of enterprise that we devoutly believe in, and know to be worth while. It is not church-extension enterprise so much as church-intensive re-creation.

JESUS, THE CARPENTER.

By Charles Sheldon.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was builded there.

FELLOWSHIP NOTICES.

The Rev. Peter Gannon is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending July 1, 1916. Certificate issued January 1, 1916.—Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The Rev. N. H. Blackmer is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending July 3, 1916. Certificate issued January 3rd, 1916.—Ernest C. Smith, Frank S. C. Wicks, Frank A. Gilmore, Committee for Western States.

Mr. William E. Clark, having satisfied the Committee on Fellowship is hereby commended to our ministers and churches. Certificate granted January 3, 1916.—Ernest C. Smith, Frank S. C. Wicks, Frank A. Gilmore, Committee for Western States.

As to "Preparedness"

By Rev. Christopher Reuss,
Minister of the Unitarian Church at Fresno, Cal.

EUROPE is losing in this world war much money, much fine art, the lives of her best young men. Yet Russia, and perhaps some other nations, through this very war, may be finding themselves, finding the soul of a nation. What is America's stake? What is the risk of preparedness? Are we not in the greatest danger of them all? Is not America in danger of losing her national soul?

One reads the stories of Jesus that are found in the four gospels and begins to realize what he meant when he said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Jesus' kingdom was not of this world, not of the type of the Roman empire, founded on force; it was not Cæsarism. It was a kingdom, however, to be established here on the solid green earth, and not in the clouds, that kingdom for which we pray in the universal prayer, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

This is the same Jesus who alarms the so-called practical men and women in all days, and in ours, by saying, "Love your enemies," and "blessed are the peacemakers." When the opportunity for defensive fighting came to Jesus and one of his followers stretched out his hand and drew his sword and smote the servant of the high priest, and struck off his ear, this Jesus said, "Put up thy sword into its place, for all they that take the sword shall perish by the sword;" his religion was not of the sword, not even of the defensive sword.

Whatever casuistry we indulge in through our selfishness and our animal inheritance, we bow before these high teachings of love and nonresistance because we know deep down in our hearts that the might of gentleness is mightier than the might of violence and revenge, that love is actually stronger than hate, that the soft answer does turn away wrath, and that what we call our honor, individual or national, is usually another word for our hot-headedness, our vanity and conceit, our selfishness, an unworthy emotion. We do not have any story of Jesus or any other holy soul that was ever greatly concerned about this thing called honor over which great men used to fight foolish duels, and over which small boys still make each other's noses bloody, and unchristianized nations go to war. I practiced nonresistance toward the enemies of society, so-called, for eight years, as probation officer in Oakland, California, and I found that nonresistance works whenever we will actually trust it.

But Jesus was the kind of Pacifist who alone will bring peace to the world. He was no coward. It was not fear of pain or death, but love, that made him a pacifist. "There are two kinds of courage," says the Bishop in Les Miserables, "that of the colonel of dragons, and that of the man of God; our kind is quiet." The brave man does not fight. Today it requires more real bravery and perhaps ensures more certain death in Europe to refuse to fight, when the issue is actually raised, than to believe in national murder, sanctified by a declaration of war, and to shoot men because they live over the boundary line.

I am a nonresistant; I am a quaker; I believe that Jesus was right. The way to have peace is to trust peace and practice peace. I am not well enough versed in military and naval affairs to say just how much, if at all, our navy and army need enlargement to serve as due national and international police force for us. But I must bear my testimony. I am very suspicious of this whole preparedness business. I see no good for the real America in soldiers by the tens of thousands who are never to fight. It sounds as improbable as to hear of editors who never edit or write, or painters who forever study art and never paint. I see no good in four times the number of business men engaged in making war supplies, and wishing for business to be good; it does not seem likely to encourage peace and international love.

If this nation had a national Bible as the Jews had one, a favorite passage often quoted would be from Washington's farewell address, "Avoid overgrown military establishments, which are particularly hostile to republican liberties."

Washington bade us in a world of Europeanism, be not of this world, be a new world. America has largely followed his advice; our kingdom is not of this world; it is nearer, just a bit nearer, the kingdom of God. America's mission has been to show that Columbus discovered a new world in more senses than one.

SEEKING GOD.

THE real searcher for truth seeks diligently and fairly. He does not often question why he searches. He avoids dishonesty and the possibility of errors in his calculations and experiments, and in doing so he prepares the soil of his mind to receive the truth and to let it grow. He does not create the truth which he seeks and finds. The truth is there all the time to tempt him and to lead him on. When he has rightly prepared himself to receive it, the truth he seeks is simply given to him. He does not know from whence it comes.

Suppose we are to write an essay, a poem, a letter. We take pen and paper. The thoughts come and from the point of the pen they flow into permanent form. We think we have created something. Yes, we have, in part, but where did it come from? We did not wholly make it. Perhaps we did not know beforehand what it would be. It was given to us and our part was to will to give it expression. In all the process the spirit of truth was our guide. Inspiration and creation are thus brought to us. We do not go to truth. Truth comes to us. We may seek it, but in fact the truth seeks us and bids us receive it. Our part is to meet it with a willing mind, with a receptive soul.

By no means are we always fitted to receive truth. We must prepare the mind to welcome it when it comes. "Seeking is the condition of finding," but it is so only because seeking throws open the doors of the soul to let the visitor enter. The search for truth is but the obedient response to the demands and guidance of its spirit.

We find that training is necessary for the power properly to gain knowledge. Cultivation of the mind is as necessary for producing the fruits of the spirit as is cultivation of the soil for the growth of our fairest flowers. We find that the mind which is given up to the trivialties of life is but a blunted instrument when the profound wisdom and the serious concerns of the soul are presented for our receiving and applying. The lamp of science will not glow, and the eye of philosophy will not see where there is no disciplined mind to greet them. The holy spirit of truth will not guide the superficial and untrained mind in its way because such a mind cannot follow such a leader.

Can we, then, expect to know and to receive the spirit of goodness if we do not prepare ourselves to receive him? God will not seem good if we do not well discipline ourselves to partake of the good life. He may be, as one says: "a cosmic force, an issue of a syllogism, a record of history, a priest's report, a propriety of belief," but he will not be "an ever present and living and loving friend" unless we trim the light of the inner life and train our souls by earnest endeavor to make them beautiful homes of the spirit of holiness.

If we are careless, drifting, indolent in moral and spiritual matters we shall likely have little fitness for helpful contact with the divine. For the mystic meeting we shall not be prepared. The disciplined spirit is most fitted to meet with God. Retreats of meditation are open to all. Lack of learning cannot wholly shut the door of the inner shrine. We each may put away worldliness, willfulness and pride and may retire to the silent chambers of the heart where there is but one other to judge us, to comfort, and to forgive. In that light we can see ourselves as we are and can accustom ourselves so to meet with the Spirit, and so to be led, that when we come away, the order, the beauty and the goodness of life shall be to us nothing less than the presence of the ever living God.—Rev. F. M. Bennett, in *The Open Way*.

HAS CHRISTIANITY FAILED?

THERE are those who freely affirm that Christianity has broken down. Is it so? Not real Christianity. What may have been called Christianity has largely failed, but we see now that it was something else.

To those who believe in ethical religion, in the spirit of real Christianity, it seems that almost everything else has failed: Learning, schools, science, phi-

losophy, commerce, politics, diplomacy, socialism, kings, militarism, "preparedness," these and all else have failed to keep the peace of the world. Why not try to apply the religion of Jesus to this great human problem. It never yet has been seriously tried.

"I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." If half the energy had been spent on trying to practice that teaching that has been spent on these other ways of keeping the peace would we have nations trying to destroy one another? Suppose we try to depend upon the spirit of love which serves, rather than on the spirit of selfishness which exploits? Suppose we really try the way of love instead of the way of hate? Would the world then have to confess so much failure? No.—*The Open Way.*

Do We Want the Church?

By Charles F. Dole

IT IS a pity that people should not ask and answer this question honestly. Large numbers are answering it without thought or purpose. They simply do not use the church. Some, if well-to-do, perhaps pay something out of a kindly sentiment to its support, with a more or less vague idea that it is a "safe" institution to maintain. Many persons also follow a fashion still respectable, of sending their children to a Sunday school, but they show no such regard for it as they show for every other school; and it is notorious that children learn little when little is expected of them. Meantime all sorts of uses of Sunday for visiting, recreation, excursions and pleasures militate against the old habit of church-going.

Let us frankly seek for the reasons which cover this growing neglect and disuse of the church. What if it is true, that the world is outgrowing the need of the church? What if the world needs some other and better institution to do the work which the church fails to do? What if the church may be useful for certain people, and not for others? Church people ought to know the truth about these things. Ministers, of all men, are bound to face the facts. They cannot wish any one to support the church merely for sentiment, or pity, or fear, or superstition. They wish for themselves no idle or useless livelihood at the cost of the labor of others.

In the first place, whereas men once went to church because they thought that God desired and commanded their worship, multitudes now feel no sense of this duty. They may not doubt that they ought to be good, but they do not even understand what worship is. We are in a new world as regards our thought about God and our relations and duties to God. A thought of God large enough to fit our science and to satisfy our hearts is doubtless coming into the world. Like the dawn, it appears to men on the hilltops, but it has not yet reached down to the plains. Meanwhile many people associate all churches with impossible ideas about God and His worship.

Turn now to certain more definite complaints against the churches. It is said that they cost a good deal of money, and make many extra calls for their missions and other objects. (Is their cost, however, more than a quarter of the drink bill of the country, or than the bill for tobacco!)

Moreover, there are doubtless too many churches, a fact that accuses their stupid sectarianism. Their buildings have only a limited use, some of them being open but once a week. There is too much preaching, and much of it is poor and dull. The services in almost all churches are apt to be often mechanical, or else in bad taste. To say nothing of the Roman Catholic Church, the ordinary non-Catholic mode of Sunday Service is a rather conventional piece of inheritance; the diffusion of religion in the world surely cannot be supposed to depend upon hearing a sermon once a week! But most of all, the practical results of the church are uncertain and indefinite. People who go to church do not seem thereby to become decidedly better men and women. Multitudes of them indeed present hopeless cases of "arrested development," barren of justice and humanity. The great European war

simply sums up the charges against the church as an organized institution. With millions of members in every country it had not enough of the spirit of real religion to make earnest protest in any of its great branches against this tide of barbarism and enmity. Can we draw any other conclusion than that the church, if it really deserves to live, must become an almost totally different thing from what it has been up to the present time!

Can we except our own church from these strictures? We have a real and great message. We have numbered among us very noble and useful men and women. They have had a persuasive and wholesome influence. But it is a significant fact that, so far as our organization is concerned, the life of the community sweeps by us, as it sweeps by other churches, with the same general indifference and the same lack of serious interest. Devoted as the faithful nucleus of our membership is, we do not gain in numbers. We are weak as regards our hold upon the body of the people, for whose service churches are rightly supposed to exist. Can we be sure that our church is really an important factor in the life of our community? To how many of our people is it highly important? How many would greatly miss it if it were removed? Many who are still loyal in its financial support do not appear to make much use of it. On the whole, are we not bound to say for ourselves, as we have said for churches in general, that if we expect or deserve to live we must make the church far better and more useful?

Whatever things are in doubt there can be no question that the world suffers today an immense and pitiful need of religion. We mean by religion that higher type of life, which shows itself in honest, kindly, truthful, fearless generous, friendly, reverent, men and women. The great war could not have broken out if such people had been plenty anywhere. The war came through fear, jealousy, suspicion, distrust, enmity, and doubt whether this is a divine universe. It only needed a vital tide of faith, hope and love, the essence and spirit of religion, to have prevented or to have stopped the war. But the European war was only a symptom of the vast hunger of the world for veritable religion. What earnest observer or lover of men has not watched the signs of the times here at home—greedy fashions of doing business, wide industrial discontent, class and race divisions, unscrupulous politics, recklessness in the pursuit of pleasure, egotistic thinking in philosophy and ethics, irresponsible habits, a crude general intent to get the most and give the least, in short, the lack of vital religion? Crime and war do not break out because peace is debilitating to a people, but as disease breaks out, because the body of society lacks health, nourishment and the vigorous circulation of life. The hunger of the world today cries out for the very type of life which we call in old-fashioned words, "the spirit of Christ," which we might also call for practical purposes, the spirit of Channing or Abraham Lincoln, namely, personified justice, open-mindedness, humanity and a hopeful trust in God. The living cells may not be aware yet why they suffer disquiet and pain. The need or hunger is the same in any case, begging for the inflow of life.

Another undeniable fact is that there is an open way or secret of life. It has come in various forms to a great many people throughout hundreds of years, as a "Gospel," or good news. This gospel has found men idle, careless, fearful, selfish, lonely, discontented, hopeless; it has found them at odds with their neighbors, or harboring anger and enmity in their hearts, and it has worked to change their whole habit of thought, to make them kindly, modest, considerate, and friendly, to bring them new courage, trustfulness and peace of mind.

This kind of happy change, and even exaltation of human life is as natural and rational as anything that happens to us. It is a normal stage if a man grows. To miss it is to suffer "arrested development," as when the body is dwarfed, or the mind ceases to ask questions.

The fact is, that man, as the child and heir of the universe, has a right to the best and amplest life; he is made for this, and never is half a man till he comes to his own. The highest human experience is the life of the spirit, precisely that which we have been speaking of. The only real and whole man is "the sound mind in the sound body," *plus* the ruling and unifying good will. Body and spirit, "heart and soul and mind and strength," constitute complete, happy and effective

humanity. Let anyone ask what kind of men and women he quite admires and approves? They are always men and women who add to a bright mind a generous and friendly spirit. This is the utmost gift of the universe. It is what everyone calls the "good spirit," and our religion calls "the spirit of Christ." What we all need to know is that, whenever any of us are "at our best," we are at least for the time possessed with this good spirit; we are living for the moment the life of children of God. The heart of the gospel is that we may and should live that best kind of life all the time, thus becoming free and fearless souls, as Jesus was.

The conditions of this life are simple, as with every kind of normal human growth. You make experiments with life; you try to be "at your best" for a day or a week; you try what John Stuart Mill proposed as the greatest thing a man could do, namely, "to endeavor so to live that Christ could approve your life;" you make up your mind to do whatever the Good Will in you bids, and learn that when your good will fails, you are out of gear with the universe; you will to take whatever risk or sacrifice is involved in obeying duty or love, "to die to live," if it must be so. In any or all of these forms it always seems to any one who tries the experiment, as if power, health, vigor, courage, life flows into us as from the inexhaustible sources. That happens to us which would naturally happen in a world where the life of man, as the child of God, is perennially fed from the Father of Life. Do you want more and better life? Who does not? Then keep your mind and heart open, and let your little will move in response to the grand Good Will. No one ever put this into concrete action and found it to fail.

So much for our gospel. The church, if it has any virtue, gets it all from this gospel. If it has not a secret of glad and hearty life for every one, for children and youth, for humble people as well as for thinkers, for the wayward, the defeated, the lonely, the anxious, the suffering, if it does not know how to help them all and meet their need, then genuine people will not often darken its doors.

What is the church? It is primarily a group, or only two or three, who love the thoughts, the ideals, the life, and especially the practice of this vital spiritual religion, who believe in it, and are committed to it, who therefore come together simply with a view, first to help each other to see, think, plan and live more effectively, and, secondly, to make this good life prevail at home and abroad. It is of no great importance where they meet, in an upper room, a parlor, a schoolhouse, or a cathedral; it is not necessary to have a minister, or a service of "worship." The one thing needed is to have the good spirit, the good will, friendly and trustful hearts, a noble purpose, a high tide of growing humanity. "Where love is, God is." Loving, reverent thought is the essence and purpose of "worship." If we are in unison with our brothers, are we not in unison with God? The beautiful building, the excellent music, the hymns, the ministers and their words are all incidents in the idea of a church. The subjects treated, whether matters of thought, or touching the welfare of society, are also incidental to the possession of the good life and spirit. For if people are drawn together and then possessed with a large humanity, they will certainly go out to do the good deeds of honest business, of cooperative fidelity, of social betterment, of political reform, of international friendliness, which modern society calls for on every hand. Neither can they well help talking together about such things both in church and elsewhere, when once their hearts are enlarged and their vision is open.

If a company of people have a message of a gospel fit to meet the tremendous needs of the world, there almost must be some kind of society or "church." We will not say what equipment, if any, it requires, but nothing could be too good, if only it were effective enough to meet the highest of human interests. However much we love our religion, in these times of vast indifference and skepticism, we all need to hearten each other, to compare our experiences, to interpret the incidents of life again and again into their highest terms, to refresh ourselves with the sight of our ideals, to take new resolves of courage and duty. Moreover, the law of life is expression. We must set forth and share what we hold dear

or else it becomes barren. We must at least teach our children the best things we know. If we have no strong flow of the good life for our own children, how can we expect to make it prevail at large?

Let us have no misunderstandings. When we say that the purpose of a church is to make the good spirit prevail, this does not mean any special emphasis on talking. We may do too much talking. What the world mostly needs is to discover that religion is like a new kind of power, that it makes people better, stronger, wiser, happier, more effectual, more vital, that the members of a church gladly do what they promise, that they understand the Beatitudes; that they can use the Golden Rule in their business, that they carry brave and trustful hearts. Men do not so much doubt whether God exists, as they doubt whether it is possible or worth while to live as children of God. Their doubts would mostly cease if they found about them everywhere people who were enjoying a richer life on account of their religion. Thus, when Stanley saw Livingstone, he tells us how he got a new sense of what goodness is. The world wants to see thousands of such instances of goodness as this. If this is asking too much, who can ever have the least enthusiasm to support churches?

The working power of a church must consist in the group of those who are altogether committed to its principles, who would be martyrs for them, if the call came. This does not mean that a church should not welcome to its fellowship many others, especially young people, as a society of craftsmen welcome apprentices in hope that they will come in due time to be masters of the art. The one condition of life is that the growing creature shall be determined to keep on growing, each according to its own nature or age. To be a learner, or disciple, to be pledged to "follow the gleam" is enough for anyone. To stop learning and growing is the only dreadful thing. Why should people go to church if their continual hearing never results in anything

To return at last to our question: Do you want the church? Men never had a more beautiful thought of religion than we have, never had so many splendid examples and illustrations of the validity of the good life, never held spiritual truth so free of unreason, sectarian prejudice and antagonism. This is not enough. We must be able to make our religion persuasive, and we can never persuade unless we are persuaded ourselves. Nothing can take the place of life. Have we this life? Do we want it as our chief desire?

These questions immediately concern the lives of our children. What do we desire most for them? We cannot conceive anything better than that they should know the fulness of life, as free, fearless, true-hearted sons and daughters of God. We want them to know the secret of peace, happiness, honor and usefulness. How can we possibly give them this secret unless we possess it? Does anyone suppose that any such cheap way as sending children to Sunday school will yield the secret of Eternal Life? We are not doing very well at present with church or Sunday school for those whom we love most. How can we expect to go out and meet the enormous needs of the seething community life about us? Are we sure that we wish our church to meet these needs? Are we sure that we desire for our children what alone gives a church the right to exist? Must we not then put new life, energy, intelligence, courage, enthusiasm, hope into the work of our church?

I greatly desire frank discussion on these questions. I should like to hear from as many of the congregation as may be willing to talk with me or to write. I long for a clear understanding of what our people really wish. I could not remain a day in charge of our church except with something like the ruling thought of it which I have tried here to set forth. Grateful as I am for all manner of generous conduct through thirty-nine years, I am the more bound not to urge my own opinions and ideals or to seem to direct, but rather to discern what is your real thought and purpose, and to do what I can by thorough and hearty cooperation with you. Surely there was never so stirring a period as this in which we are living, or a more wonderful opportunity for the service of man. The Almighty Master of Life asks nothing less than our gladsome and utter devotion. The end in sight for us and for all men is "life more abundant."

THE NEW ENGLAND LETTER

One of the happiest of recent events in this vicinity was the farewell dinner and "send off" tendered by the Unitarian Fellowship for Social Justice to its President, Rev. Alson H. Robinson, as he started for his new home and church in Cincinnati, Ohio. About forty friends and Fellowship members, both men and women, sat down to dinner and then through speakers and applause alike, let Mr. Robinson know what they thought of him. It was as though everyone said in a familiar way, "We believe in you, Robinson; we believe in the song you sing and the way you sing it; we appreciate what you have done for the Fellowship and expect you to do as much again. Godspeed to you now—and keep it up!" To which the President in apparent confusion responded that he knew not of whom they were speaking; yet thanked all from the bottom of his heart for such an outpouring of affection and faith. All stood to sing, "Should Auld Acquaintance be Forgot," as the recipient of so much sincere and hearty good comradeship left the room.

An interesting new society has sprung up in our midst, called "The Association to Abolish War," evidently of unbounded faith since hitching to so great a star. But when were our leaders ever frightened, either by opposition, danger, or by the long distance to the Ideal. The initial public meeting fell on a miserably rainy afternoon; yet old Faneuil Hall was well filled and splendid response was given the speakers. William L. Garrison, Jr., presided and besides him, Dr. Charles F. Dole, W. Harris Crook, Dr. J. Edgar Park and Prof. Ellen Hayes spoke. One interesting factor was the support to the meeting by the labor union people. The following is the statement sent out in the name of the Association by its Executive Committee, Dr. Charles F. Dole, Chairman:

"Believing that war today is wholly wrong, a relic of barbarism, and as odious and intolerable as pestilence and murder, we whose names are here enrolled unite in an organization to be known as

"The Association to Abolish War.

"We believe that war arises from fear, mistrust, race-hatred, commercial rivalry, covetousness and the desire to exploit weaker peoples. It provokes every kind of crime. It is the most cruel foe of women and children. It always uses the poor as its tools. It takes advantage of men's chivalry to destroy them. It wastes the means of human welfare and sets back all progress.

"We believe that our nation has no good reason for making preparations to fight and kill; that some nation must sometime have enough moral courage to lead the movement for the abolition of war; that this is the time and ours is the nation; that national defense consists not in machinery to kill but in patient friendly behavior toward other nations, in honorably keeping our treaties, in refraining from interference with the affairs of weaker neighbors for the sake of business interests, and in overcoming mistrust by a sane humanity; that there is no place in the civilized world for armies intended to destroy other armies; and that money spent by us in rehabilitating the suffering peoples of Europe would be a mightier defense than dreadnaughts and bayonets.

"We believe in the necessity of a campaign of education to correct the current arguments in favor of war and preparedness which are in some measure misleading peaceful people.

"We believe that the virtues of self-discipline, heroism, and self-sacrifice which accompany war would also be an integral part of a true peace founded upon national service and international cooperation. We stand ready to accept the personal and national risks involved in the effort to achieve such a peace.

"We therefore oppose all efforts to increase the army and navy of this country.

"We ask the cooperation of all who dare to hold this faith and who are ready to accept its implications."

Quite in contrast with this was the action of the Ministerial Union at its December meeting and also at a special meeting following, when after protracted discussion a motion protesting aganist further armament at this time was passed by a bare majority.

A good deal of interest has been aroused in special religious services that have been held in many of our parishes to strengthen and deepen religious consciousness. Rev. Henry H. Saunderson has general charge of stimulating this work. Fitchburg, Salem, Rockland, Middleboro, Melrose, Chelmsford and Lowell, Mass., have all had such meetings while a unique "watch night" convention under the auspices of the Plymouth and Bay Conference, held at Rockland, with meetings from 7:30 to 12:30, was pronounced a great success. The general subject of "Revival Work Among Unitarians" proved most interesting at one of the Ministers' Monday Club meetings when Brother Sargent of Rockland set forth the proposition most attractively. The North Middlesex Conference have appointed a committee, definitely named the Revival Committee.

The Star Island campaign goes merrily on. The pledges now reach the twenty-five thousand mark with a whole score of engagements of money-making ventures. It is surprising how many people have the project at heart and see in it a great missionary enterprise—something of the New York Chautauqua possibility. But it takes more than these small sums that are sent in from small gatherings. What is confidently looked for is larger, individual contributions. An attractive booklet setting forth complete information, both of the Island and the project, will shortly be sent out with letters of appeal. Meanwhile plans for the summer season of 1916 are being completed. Beginning with July 9th there will be a two-week session instead of the usual one week, followed by a full week's conference of Sunday school workers. Then comes a four-day interval, very likely to be taken by the Religious Educational Society, after which our Congregationalist brethren will begin a ten-

day conference. May it be *our* Isle when those days really come!

From the Sunday School Society, Mr. Lawrance declares that the new *Song and Service* book will go to the printers by March. It will consist of sixteen new services—five liturgical, five of the more familiar congregational type and six for special seasons, with a new assortment of songs. Progress is being made on the manuals with the hope that next fall will find several of them ready for use.

Just now the Woman's Alliance is interested particularly in raising the Anniversary Fund. One of the happy surprises in this direction was a contribution of two hundred dollars from the Branch in Cleveland. That makes the Directors confident and enthusiastic over the final result. The Directors also have very heartily endorsed the work of Rev. Egbert Ethelred Brown at Kingston, Jamaica. The British and Foreign Unitarian Association was compelled to withdraw their support there for the present, but with the action of the Alliance and also with aid promised from our own American Unitarian Association, we hope Mr. Brown will be encouraged to go on to greater success. The next Board meeting of the Alliance will be held in the Unitarian church at Albany, N. Y., at an open conference. All people interested in the work and ideals of the Woman's Alliance will be very heartily welcomed.

Interest begins to center around the new building of the Second Unitarian Society of Brookline, Rev. Thomas Van Ness, minister, as it did a little while ago over the new Second Church of Boston. A very attractive cut was sent to your correspondent recently. The walls are now up to the roof and the society anticipates the opening service early in October. Later on we will have a cut of the new church, with fuller information for readers of THE ADVANCE.

I will end with the ministerial changes: Rev. E. S. Treworgy has been settled at Ashby; Rev. Herbert L. Buzzell at Bridewater; Rev. C. A. Roys at Deerfield; Rev. Mark at E. Lexington; Rev. John H. Wilson at Framingham; Rev. H. C. Merrill at Harvard; Rev. C. E. Beals at Walpole—all in Massachuetts. At Laconia, N. H., Rev. Paul G. Hunt has been settled. From the associate pastorate at All Souls Church, Roxbury, Mass., Rev. Otto Lyding has resigned; likewise Rev. Charles F. Russell from Weston while Rev. Samuel B. Nobbs has resigned from Marlborough to become Field Secretary for New England of the American Unitarian Association.

CHARLES PHELPS WELLMAN.

Dorchester, Mass.

SOUTHERN CONFERENCE NOTES

DALLAS, TEXAS.

Mrs. E. N. Willis has been appointed Director for this District in its work connected with the Department of Religious Education of the American Unitarian Association. She will be glad to exchange ideas with others in regard to the betterment of Sunday school work.

The church supper for November was presided over by Mrs. Martins and her committee. It was followed by a most entertaining presentation of the old English comedy, "Box and Cox." Mr. Eisenlohr, Mr. Gievers and Mrs. Shuly were a merry trio of stars. Mr. Johnston with his clear, lyric tenor voice delighted everyone.

Emerson Hall suggested the approach of the Yuletide festival, when from booths decked with Christmas greens and Christmas gifts, the ladies of the Alliance held their successful bazaar and cafeteria supper on the afternoon and evening of December 1st. The proceeds from both added to the treasury seventy-five dollars, a gratifying result.

Mrs. Georgia Stenger gave a reading from Fitch's "Truth," at the meeting of the Drama Study Class held at the church.

The Unity Club has done some successful pioneering in establishing ideals of efficient civic government. It welcomes the spirit of the present excellent administration. With a Board of Health which is active and satisfactory, a Board of Public Welfare that is wisely directing the various charities of the city, and a specialist on municipal finance (Mr. Bemis) from Washington, engaged to appraise the values of public utilities, some of the city's problems are being intelligently solved. The November meeting of the Unity Club was addressed by Mayor Lindsley upon "Civic Responsibility." Mr. Lindsley had just returned from a tour of the cities of the East and Middle West. He is earnestly in favor of putting each municipal department upon a businesslike basis. His address brought the facts of the city's affairs plainly before the audience, indicated the plans for improvement undertaken, and suggested opportunities for the more effective coöperation of the citizens and their civic officers.

LOUISVILLE, KY.

The old year ended prosperously and the new year opened encouragingly for the Church of the Messiah, Louisville, Ky. The annual meeting of the congregation, on December 20th, preceded by a supper in the church parlors, was largely attended. Reports from chairmen of the various activities of the church showed energy and progress. The report of the Treasurer of the Board of Trustees was greeted with especial pleasure and applause, as it demonstrated that the receipts from December, 1914, to December, 1915, had paid all expenses for the year.

The Sunday school is growing, and its Christmas celebration of tree, Santa Claus, music and recitations by the children, followed by ice cream and cake, was enjoyed by some adults, as well as the children.

The Woman's Branch Alliance missed the receipts from its Christmas fair, omitted this year. In lieu of it, various small entertainments were given, and twenty-three individual

members gave sums to the "No Fair Fund" varying from two dollars to ten dollars, so more than enough was received to enable the Branch to report in denominational work, alone, about four hundred dollars, as its gift; to which it added at the close of the report another one hundred dollars to the Trustees, to aid them in their current expenses. Much outside charity work has been done.

The energetic Junior Alliance also gave a good report. In addition to its charity work, it has invested some of its receipts from the "Bluebird Shop" in a bond, and made a generous gift to the Sunday school.

The Layman's League holds its regular monthly meetings, preceded by a supper, An interesting speaker is secured by Mr. Savage for each meeting.

The Young Men's Conversation Club holds its regular meetings. With the aid of the sexton of the church, they provide and serve their own suppers, having a royal good time, as well as gaining information in civic or other matters, from some outside speaker.

Mr. Savage has taken for a general topic for his sermons at the vesper services, which are well attended by people of all denominations, "The Problem of Divine Guidance and Our Bible." He began at his regular morning service, on January 9th, a series of sermons on the general subject of "Religious Problems in the Light of the Theory of Evolution."

A. D. S.

Austin, Texas.

The important work in this city is now in charge of the Rev. D. Monroe Wilson, and while handicapped by the difficulty of securing a favorable place of meeting, seems to be steadily gathering new strength, especially amongst the university people. Indeed, this seems to be worrying some people, and recently one of the leading Methodist clergymen of the city thought it worth his while to preach on the subject of "Leakage in the University," due to radical thought. It certainly was worth our while, for it gave Mr. Wilson an opportunity to reply in a very courteous but straightforward manner, defining what freedom of thought involves in the university and everywhere else. The people of Austin are looking forward to a visit from Rev. George Kent of New Orleans, who is to spend a week here, with rationally "reviving" services.

San Antonio, Texas.

This church began the new year with a special rally service, arranged by a committee of laymen to give people who do not know just what Unitarianism stands for a chance to hear a discussion of our cardinal points. A congregation of about ane hundred and twenty-five people came out, and all our services since have been considerably augmented. Mr. Badger is preaching a series of sermons on "The Bible" which seems to prove very attractive. The Men's Liberal Club made its mid-January meeting a ladies' night, with Mr. Charles Meek, Superintendent of the Public Schools, as speaker, and a large and enthusiastic meeting was the result.

Houston, Texas.

Things seem to have started briskly with the coming of Rev. Thomas Clayton, recently of Fresno, Cal. Mr. Clayton brings with him a wide experience in church-building enterprise, having organized the now flourishing church in Allegheny, Pa., and also the promising society in Wheeling, West Virginia. A large auditorium has been engaged for services—a bit too large, perhaps, as it seats fifteen hundred people, but it will be something to grow up to. The congregations which have attended Mr. Clayton's opening services have been encouragingly large, and the outlook for the future is good.

Dallas, Texas.

The *Informant,* the Dallas church calendar, repeats each month on the cover this thought from Dr. Holmes: "There is a little plant called Reverence in one corner of my soul's garden that I like to have watered at least once a week." The regular attendant upon the weekly service appreciates to the full the significance of this refreshing of the spirit to which Dr. Holmes alludes.

Sermons on the Unitarian faith, alternating with sermons on eminent Unitarians, are being given by the pastor. The subject of the "Rise and Development of the Canonical New Testament" is being studied by Mr. Willis' Bible class.

Mr. Bentley is leader of a class which meets monthly for the "Study of the Evidences of Evolution." Mr. Schregardus will give a paper on "Inorganic Evolution" at the next meeting.

The Unity Club was addressed December 7th by Mr. J. Elmer Scott upon the various activities of the Board of Public Welfare. Mr. Scott's Board has already accomplished a vast amount of valuable work for this city.

The Sunday school celebrated the Christmas festival on the evening of December 30th. The rooms were bright with Christmas greens and garlands. The Superintendent, G. A. Eisenlohr, gave a talk that appealed to the little folks. From the tree were taken gifts for the children—friendship bracelet links bearing the date for the girls, stick pins for the boys, also the usual boxes of candy. Refreshments followed the singing of carols, and the pleasant evening closed with the presentation on the screen of Dickens' Christmas Carol. (Seeing the reel run backward added not a little to the children's enjoyment.)

The Woman's Alliance is furnishing a room for its use in Emerson Hall. The literary meeting was held at the home of Mrs. Geo. W. Pierce in Highland Park. Mrs. Stenger read Suderman's "The Vale of Content." On February 9th, The Alliance will present Prof. S. H. Clark of the University of Chicago in his lecture on "The Book of Job." The Christmas bazaar and cafeteria supper met with a financial and social success which was beyond the expectations of the ladies.

The aim of this church for the new year is regular attendance, coöperation, and promotion of our fellowship among our friends.

OKLAHOMA CITY, OKLA.

The monthly *Date-Finder* of the Oklahoma City church announced the beginning of a series of thought-stirring sermons by the minister, Rev. Charles S. Bodwell, on some "Religious Slogans," the first two topics being: "Thus Saith the Majority," and "Thus Saith the Printed Page." Other sermons in the series are to follow next month. At the monthly meeting of the Men's Club, Principal J. F. Wellemeyer is to speak on "Public Schools and the Business Man," and in the middle of the month there is to be a social and dance for the congregation and their friends. Things seem to be going well with our church in Oklahoma City and we are glad to note Rev. C. W. Gillilan is starting missionary services at Shawnee.

ATLANTA, GA.

A morality play, entitled "The Starry Way," written by Mrs. Edward T. Ware, and to be under the direction of Mrs. Wm. Claer Spiker, will be presented soon at the Unitarian church. Miss Potter will have charge of the music.

This play will prove of unusual interest to many who love the drama, not only because it is a play given in the chancel of a church, but also because of the text itself, the costumes to be used, the unusual musical support, and the cast of Atlanta women and men.

WESTERN CONFERENCE NEWS

MICHIGAN.

The annual meeting of the People's Church at Kalamazoo was held in the dining room of the church Wednesday evening, January 5th. The attendance was the largest in years, fully one hundred and sixty people sitting down to the bountifully supplied tables. Admission was by ticket or invitation only, so that the committee in charge knew exactly how many to prepare for. This plan has been adopted for all our parish suppers—we no longer give public supper (*Give* is the right word). Reports from the various departments of church work were most encouraging. The treasurer's report showed that the amount of money raised by subscription was more than double that of last year. The women's society earned nearly $400 during the year. The various classes of the Sunday school are, without exception, in the hands of teachers of exceptional ability. A new spirit of optimism was evident to all. Many new faces were in evidence. Four trustees were elected—Mr. F. B. Godfrey, Mr. A. A. Conklin, Mr. E. J. Pinel and Mr. Hubbard Kleinstück. The last named is a grandson of the founder of the present church. Mrs. C. P. Potter, our patron saint, ninety years young this coming March, was present and presented the trustees with a check for $50 which she had earned with her needle, to be added to the Potter Emergency Fund. At the close of the meeting Mrs. Potter presented the minister and his wife with a generous purse, the gift of the congregation. After a motion by Prof. W. E. Praeger pledging Mr. and Mrs. Patterson their hearty confidence and good will by a rising vote, the most hopeful and encouraging meeting came to an end.

ILLINOIS.

At Champaign-Urbana the fall season has seen as usual the passing of an old congregation and the coming of a new. The congregation changes every two or three years owing to the steady flux of students and younger members of the university faculty. Only a small nucleus remains for more than four or five years. But the opportunity for scattering broadcast the seeds of liberal and universal religion is great in proportion to the scattering of the congregation throughout the country and the world. Sermons on the spiritual significance of the world war and the construction of a new foundation for faith in the coming of the Kingdom of God have perhaps been most popular. A new year's series on the scientific management of thoughts and feelings is proving of special interest to the students, who often make up a half or two-thirds of the morning congregation. Sunday evening discussions on the religions of the East, in which the oriental students take a vigorous part, have been very illuminating for us of the West. A series of papers and addresses by university women upon pressing social questions of the hour has almost doubled the attendance at the Woman's Alliance. The social evenings and monthly supper which the Unity Club and the faculty women give for the students have made the church parlors a bright social center for many students.

At Quincy the first Sunday of the new year saw the dedication of three memorial windows. The first was in memory of Mr. Benneson, one of the founders of the society, the second of Mr. Lynds, and the third of Gen. Morgan, also one of the founders. All were generous supporters of the church. The largest window is a picture of the southeast wall of Jerusalem, the Valley of Hinnom on the south and Kidron on the east. The other windows, smaller and on either side, represent a group of palm trees at the Jordan and a group of cedar trees in one of the little valleys about a mile from the Jerusalem wall. Other memorial windows are promised. The seventy-sixth annual meeting was held January 5th. The reports of all church organizations were most gratifying. Appreciation was expressed of the untiring efforts of the minister and his wife in their service to the church. At Christmas time this appreciation was expressed in a more concrete way in the form of a generous check.

MINNESOTA.

At Duluth the work goes in regular fashion. As the years go by the pastor is finding more and more recognition outside of our own

church group. A recent issue of the "Masonic Calendar" speaks of him thus: "Whatever we do not know about the Rev. G. R. Gebauer, of the First Unitarian Church, we may rely upon his fearlessness with the use of words intended to express the truth in all things and at all times, as he feels it, and upon his sincerity and honesty. Dogmatism for dogmatism's sake has no place in his make-up nor is creedism able to circumscribe his idealism in matters religious or philosophic. He is just such a man as it is good to have for an opponent, if you can't have him for a friend, but a combination of both is best. His broad analytical mind and convincing logic insure him attention whether as speaker or writer, and we are pleased to give space to a recent sermon delivered by him as reported in one of our daily newspapers and thank him for anything nice he has said as well as for any criticism we are entitled to."

Iowa.

The Missionary Committee of the Iowa Unitarian Association met at Des Moines on January 11th and laid plans for an active missionary campaign, the central feature being a publicity scheme in connection with the *Unitarian Advance*. It is hoped there will be something interesting to report concerning this proposal at a later time.

At Sioux City the Publicity Committee has been at work for some time. In December two hundred and fifty copies of Mr. Applebee's sermon, "Unitarianism, What It Is Not and What It Is," were sent out with an announcement that on the following Sunday morning the minister would deal with the question, "Why the People of Intelligence and Common Sense Are Not All in the Unitarian Church." A card issued in January is as follows:

"The World's Crying Need of a Renewed Religion," will be the subject of the Sunday morning's address at Unity Church. Tenth and Douglas Streets, at 10:45 o'clock. Unfettered pulpit! Unfettered pew! Faiths which held sway for centuries went to pieces in the twinkling of an eye. *Why?* Doctrines founded upon vicarious atonement do not develop the Christ spirit. *Why?* The hopes long cherished went glimmering when the test came. *Why?* They are dynamic and permanent elements in vital religion. *What?* The prayers of priest, bishop, cardinal, pope, kings, emperors and men are as useless as whistling to the wind for influencing the Almighty. *Why?* Some of these questions will be answered by an appeal to human experience, reason and science, at Unity Church Sunday morning.

Ohio.

On the evening of February 13th Rev. Alson H. Robinson will be installed as minister of the First Congregational Unitarian Church of Cincinnati. Dr. Thayer, the pastor emeritus, Dr. Samuel A. Eliot, Rev. Frank S. C. Wicks and Rev. Ernest C. Smith will take part in the services.

Missouri.

The Church of the Unity, St. Louis, conceives that it exists to promote and develop the religious life. Although men seem to have an instinctive sense of a world of values behind phenomena, some awareness of a divine order, and realization that the individual life is surrounded by and in vital relations with a larger life, this native faith is likely to remain crude and inarticulate and to become mixed with superstitions if it is not examined in the light of science, and given form and content by being brought up to the highest conceptions attained by the knowledge and experience of the race. With this constructive purpose in view, a series of sermons is now being presented by the minister on the psychology of religious experience. In order that those who have the curious piety and the pious curiosity that make such discussions interesting might be reached, they are notified through the press the day before each address in a sketch of the subjects to be considered. In addition, 500 copies of a syllabus of the course have been distributed by mail. Further, each Sunday there is given on the fourth page of the weekly bulletin a synopsis of the sermon delivered the Sunday before, so that those who miss one address may in this way keep up with the course.

The syllabus and first résumé we hope to print as a contributed article.

The Chicago Associate Alliance.

The Chicago Associate Alliance met on Thursday, January 13th, at Unity Church. The coldest day of the season did not prevent a large attendance. Mr. Horace J. Bridges read a paper on "God as a Factor in Experience." The discussion was led by Mrs. Paul M. Chamberlain. Others speaking were Mr. Blake, Mrs. Colby, Mr. Dellgren, Mrs. Nichols and Mr. Ernest Smith. Luncheon was served by the Branch Alliance of Unity and a social hour was spent in the church parlors.

The next meeting will be held at the Third Church March 16, 1916. Dr. George B. Foster will speak.

A. N. Coxe, Sec'y and Treas.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The January meeting of the New York League of Unitarian Women was held on Friday, January 7th, at the Lenox Avenue Church, New York City, Mrs. Lawson, the president, in the chair. After a New Year's greeting and welcome from the President the minutes of the last meeting were read and approved, also the minutes of the Board meeting held December 31st. Three new members were added to the roll, and the treasurer reported a balance on hand of $211.60. The Anniversary Fund has now reached a total of $1498.23. Mrs. Robert H. Davis, the Corresponding Secretary of the National Alliance was present and made a stirring appeal for help for the Canadian churches at Winnipeg,

Calgary, Edmonton, Vancouver and Victoria, B. C. She described her visit there three years ago when everything seemed to be flourishing, and compared it with her visit last summer, when, owing to the war, the churches were suffering like everything else and needed instant and generous help if they were to survive. A collection was taken and over $40 was realized.

The subject for the day, "Modern Poetry," was very ably discussed by Miss Isabel Rittenhouse, who read extracts from some of the poets of today and described the different stages through which the style of poetry has passed since the close of the last century. The meeting adjourned at 1:00 o'clock for lunch and a social hour. BERTHA M. ROBERTS.

AN ASSOCIATION TO ABOLISH WAR.

STATEMENT OF PRINCIPLES.

We oppose war as a relic of barbarism. It arises from fear, mistrust, race and commercial jealousy, covetousness and the desire to exploit weaker peoples. It provokes every kind of crime. It is the cruelest foe of women and children. It always uses the poor as its tools. It takes advantage of men's chivalry to destroy them. It wastes the means of human welfare and sets back reform.

Our nation, a democracy composed of many peoples, organized on a basis not of force but of mutual respect and of enlightened public opinion, has no enemies to fear; it has no excuse for making preparation to fight and kill.

At this time of unprecedented suffering, we are unalterably opposed to any increase of our already burdensome and menacing military and naval expenditures. In view of the stupendous folly of the war abroad we are ashamed to add to the general calamity by further preparation for war. We believe that the United States ought at once to abandon the hideous war system and thus lead the way to the universal use of suitable international tribunals and the development among nations of that healthy public opinion which tends everywhere, under a genuine government by the people, to support reasonable decisions of the courts.

We believe that national defense consists not in machinery to kill with but in patient and friendly behavior toward other nations, in honorably keeping our treaties—as for example with China and Japan—in refraining from interference with the affairs of weaker neighbors for the sake of scheming business interests, in overcoming mistrust by a sane humanity.

We favor every effort to bring the nations into closer and freer relations and a better understanding of one another. We should like to see created at once a joint commission representing neutral states for the purpose of bringing the belligerent Powers together and stopping the war. We ought not to be content until we have a Congress of the Nations which shall agree to neutralize the oceans, dismantle all fortifications and disband standing armies. What place is there in a civilized world for armies intended to destroy other armies? In view of the awful losses caused by the European war, we believe that if some part of the billion dollars which the nation is asked to appropriate for preparedness should be spent in rehabilitating the suffering peoples, it would be a mightier defense than dreadnaughts and bayonets. We believe that many persons are not content with mere wishes for a peaceful world but realize that now is the time to act so as to bring it about, that we must put a resolute and courageous will into the work of stopping war.

We ask the cooperation of all who are in earnest to make war seem as odious as murder, as intolerable as pestilence. We especially appeal to those who have faith in real democracy and genuine religion. We appeal to the living forces of intelligence, enthusiasm and devotion.

Believing that war is wholly wrong and that the times demand a definite and aggressive presentation of this conviction, we whose names are here enrolled unite in an organization to be known as THE ASSOCIATION FOR THE ABOLITION OF WAR.

THE ORGANIZATION.

There shall be an Executive Committee consisting of a Secretary, a Treasurer and seven other persons.

This committee shall not take action, against the remonstrance of any of its members, without making appeal to the Association which shall act in such a case only by a two-thirds vote of the members present.

Meetings of the Association may be called at any time with three days' notice by the Secretary.

The committee may appoint subcommittees as follows (one of the members of each subcommittee to be also a member of the Executive Committee): On Membership and Extension, on Finance, on Publication and Publicity, and on Correspondence.

These committees, with the help of the Secretary and of the general membership, shall use every effort possible, through the Press and the distribution of pamphlets or leaflets, through interviews and the writing of letters and through private and public meetings, first and always, to work for the abolition of war by fostering the spirit of brotherhood in this and every nation; and, secondly in the tremendous issue before the American people at this present time, to rally the sober sense and the good will of the American democracy against the military hysteria of a class especially liable to be mistaken in questions of humanity and progress.

We invite the cooperation and the contributions, large and small, of every one who shares our sense of the importance of the position for which we stand. We ask for the speedy formation of groups of like-minded men and women in all parts of the country, who may act together in various ways to further our purpose.

Communications should be sent to the secretary,

NATHAN HASKELL DOLE,
91 Glen Road, Jamaica Plain,
Boston, Massachusetts.

BOOK REVIEWS.

"The New World and the New Thought." *By James Thompson Bixby, Ph. D.* The Beacon Press. $1.12 by mail.

This is a new and enlarged edition of a book which first appeared in 1902. It is as timely now as it was then and should find an even larger number of readers today than on its first appearance, because a constantly increasing number of men and women are consciously facing the facts and problems with which the book deals. The author describes the larger universe man is discovering and pleads for a commensurate faith. Committed to the scientific method, accepting cordially the results of scientific experiment, Dr. Bixby valiantly defends the validity of our religious instincts and reveals the abiding elements of spiritual religion. He finds that much modern unbelief is the natural, well-nigh inevitable result of a narrow, irrational dogmatism and holds that church union is to be sought, not in a compulsory creed or uniform ritual, but in an inward spirit. The book is particularly valuable for two classes of readers, those who are just becoming aware that the old foundations of their religious faith are insecure and those who feel that the new knowledge makes religious faith impossible.

"Socrates, Master of Life." *By William Ellery Leonard.* Open Court Publishing Co., Chicago. 118 pages, $1.00.

These chapters appeared in *The Open Court* in the early part of 1915, written as a companion-piece to the author's "Poet of Galilee." The book is a successful attempt to "reinterpret, imaginatively yet critically, an ancient personality that has too often become for the scholar merely one or another technical problem, and for the general reader too often but a name or an anecdote." It is scholarly and provides the reader with a carefully selected bibliography in case he cares to follow hints to their sources. The chief excellence of the book is its *human* quality, its power to make us see and feel the man, Socrates.

"Modern Words of Religion." *Edited by Carlyle Summerbell.* The Christian Publishing Association, Dayton, Ohio. $1.00, postpaid.

In this book the editor has brought together outstanding utterances of progressive spirits in five different church communions—Christian, Universalist, Congregational, Unitarian and the Society of Friends. These utterances are grouped under the following heads—Denominational Issues, Foreign Mission Attitude, Biblical Literature, Religious Progress and Religion and Modern Life. The editor is convinced that unity cannot be forced, but he is sure it can grow and is convinced that a discovery of common vision on the part of leaders in different denominations will help this growth. The present collection of addresses represents only churches which may fairly be called "liberal," but parallel utterances could be culled from men in so-called "Narrow" or "Conservative" churches. The editor's aim is to disclose to a given group of churches how much they have in common to prompt them to unite in ideal causes and practical endeavors for the world's uplift and betterment. It is quite appropriate that this effort should come from "The Christians."

"Selected Sermons of the Rev. Cyrus Whittelsey Heizer." With Life Sketch. *Compiled by his daughter.*

The six sermons of this collection, while not especially prepared for publication by Mr. Heizer, are all characteristic of him. They are simple, direct, independent, forceful. You feel the man behind the words. The titles are "Being a Unitarian," "The Mystery of Goodness," "Let Woman Live Out Her Own Life," "Immortality an Achievement," "Men of All Races Are Brothers," "Adventures in Friendship." The little volume will be a cherished memorial to those who knew Mr. Heizer, for back of the words they will remember and feel the life of one who was equally a lover of righteousness and of his fellow men.

MINISTERIAL RELIEF

To the Editor of the Unitarian Advance:

The undersigned desire to call to the attention of the Unitarian churches inadequacy of the existing provision for our aged and invalid ministers, and for their widows and dependent children. We have, it is true, our relief and pension funds to meet the varying needs of our ministers. Information concerning these funds was published last spring in "A Statement concerning the Relief and Pension Funds available for Unitarian Ministers and their Widows," which was sent to all our ministers and churches, additional copies of which may be had on application. These funds are administered by careful and responsible men, who avoid overlapping, and make the money at their command go as far as possible. There are, however, a good many cases in which lack of money prevents any prompt or adequate action. We are particularly deficient in funds available for the widows and dependent children of our ministers. As was shown in the "Report on the Salaries of Unitarian Ministers," read at the General Conference in San Francisco last August, it is practically impossible for a married minister to save anything out of the very meager salary he receives. Such a minister, dying in young or middle life, often leaves his widow nearly penniless, perhaps with young children to rear. These widows, who have helped their husbands to minister to our churches, are morally entitled to assistance, at least while their children are young. Such cases come again and again to the Society for Ministerial Relief, but the Society's income available for such applicants amounts to but little over $600 a year, already assigned in small grants to beneficiaries, scattered from the Atlantic to

the Pacific, who cannot be cut off for the benefit of new applicants. Just at the present time there is especial need for an enlargement of the funds of the Society available for these widows and children of ministers, to enable the Society properly to care for certain urgent applications now before it. The sons and daughters of our older ministers, who have themselves prospered, or persons who recognize their debt to some devoted minister, are asked to contribute towards this need; either making a contribution for current use, or an addition to the permanent funds of the Society. We suggest that there could be few better memorials of an honored minister than a fund, bearing his name, the income of which should be used to meet these pressing needs.

Contributions may be sent to any of the undersigned, and will be used for the emergency fund unless the donor specifies that they are to be treated as permanent additions to the endowment fund.

(Signed)

JAMES DENORMANDIE,
President.
CHARLES F. DOLE,
FRANCIS G. PEABODY.
Vice-Presidents.
HENRY WILDER FOOTE,
Secretary.
22 Highland St.,
Cambridge,
STEPHEN W. PHILLIPS,
Treasurer.
10 Post Office Sq.,
Boston.

FREE RELIGIOUS ASSOCIATION OF AMERICA.

In anticipation of its approaching half-century anniversary, the Free Religious Association of America has undertaken this year a vigorous campaign for the strengthening of its organization and the extension of its work. Its first move has been to put a salaried officer in the field, in the person of its Secretary, Rev. G. G. Mills. Further steps will take the form of public meetings in Boston and other cities, special leaflets and tracts for the proclamation of the Association's new message for the new age, speeches by the Secretary on the invitation of churches, forums, etc., recruiting of membership, etc., etc. It is hoped that persistent and enthusiastic endeavors along such lines as these throughout the coming winter will result in a thorough reinvigoration of the Association's life, a very substantial increase in its resources, and a perpetuation of its influence in the full measure and power of other years.

At the present moment, in anticipation of later activity, the great need is a rebuilding of the membership list. Former members, whose connection with the Association has lapsed through inattention or suspension of interest, are herewith invited to communicate with the Secretary and have their names once more enrolled. Persons who have long attended the meetings and festivals of the Association, but, for one reason or another, have never enlisted in its support, are herewith urged to become members and thus help on the new campaign in the most direct and effective way. The new generation, who realize that "free religion" is as great an issue today in sociological terms as ever it was in the old days in theological terms, are especially appealed to. The Association needs new blood; and asks, without apology, and with definite guarantees for the future, that it be received.

In addition to the membership of individuals, a particular endeavor is to be made this year to secure the membership of churches and other institutions. The officers of the present administration have long been aware of the existence of churches which would welcome affiliation with some organization which is freer and more inclusive than any existing denominational body. They furthermore know of a considerable number of isolated churches which are outside of all sectarian lines and which would heartily welcome association with an institution of similar character. In recognition of this situation, the Association is definitely planning to gain the affiliation of all churches, of whatever name or class, who would welcome organization on the basis of free religion. The fee for institutional membership has been placed at $5.00 a year or more. The ministers and officers of churches are herewith invited to open correspondence with the Secretary in this important new departure.

Announcements of new undertakings and developments will be made from time to time in these columns. Communication should be had direct with Rev. G. G. Mills, Secretary, 44 Phillips Street, Watertown, Massachusetts. JOHN HAYNES HOLMES,
President.

REVIEWS.

THE YALE REVIEW for January contains, among other things, "The American Democratic Ideal," by Brooks Adams; "Our Navy in the Event of War," by George V. L. Meyer; "The Question of Preparedness," by Anson Phelps Stokes; "The Hope of the Great Community," by Josiah Royce; "Invading Alsace," by a French officer; "The War and the British Realms," by A. F. Pollard; "The Post-Impressionist Revolt," by Huc-Mazelet Luquiens; "Four Scandinavian Feminists," by Hanna Astrum Larsen; "Swinburne and Carducci," by Beulah B. Anram; "Trials of an Old-Fashioned College Treasurer," by G. T. Ladd; and "The Hunter," by Gusta de Witt, besides some valuable book reviews.

THE UNPOPULAR REVIEW for January contains these things: "The Singing Man with the Hoe;" "Rear-Rank Reflections;" "The Nine Songs of Satan;" "What is Nationality;" "If I Were a College President;" "Efficient Democracy;" "The Way of the Translator;" "Your Blood and Mine;" "On the Distaff Side;" "Tinkering the Constitution;" "These Reformers;" "The Case for the Literary Test;" "Patience Worth;" "En Casserole."

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